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# The Expository Times

FOUNDED IN 1889 BY
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# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

The Modern Churchmen's Union celebrated its jubilee in July this year, and at the same time a very special Conference of Modern Churchmen was held in Oxford at which the theme discussed was the necessity for a Christian Modernism. The entire autumn number of *The Modern Churchman*, edited by Dr. Major, and published by Basil Blackwell,[1] is devoted to this subject, and papers were read by, among others, Dr. A. C. Bouquet, Dr. Stanley Cook, Sir Cyril Norwood, Dean Inge, Dr. J. W. Hunkin. The term 'Modernism' was applied to the Liberal or Broad Church School in the Church of England after the Modernist Movement in the Roman Church had been condemned, and it has been accepted as broadly accurate, though totally different from its pseudo-parent in the Roman Church.

The real subject of nearly all these eighteen 'papers' is not the Necessity of Modernism but, What *is* Modernism? Dr. Sanday wrote, 'I do not disclaim the term Modernist. The name describes justly what I aim at being. I aim at thinking the thoughts and speaking the language of my own day, and yet, at the same time, keeping all that is essential in the religion of the past.' That is intelligible, though it would be said by all Schools in all churches probably. Substantially that is what most writers in this Conference said—the acceptance of modern knowledge and its embodiment in the Christian interpretation, or, as the Master of University College, Oxford, said: 'A modern defence of religion, and that religion the Christian religion.'

Of course there are differences among the writers. There is a Left group, or tendency, and what may be called a Right. We receive the impression, for example, that Christian Modernism is to some Modernists the New Testament without Paul. But Dean Inge will have none of that. 'My Christology,' he writes here, 'is that of St. Paul's Epistles, so mischievously distorted by Martin Luther, and of the Platonic foundation of the Epistle to the Hebrews, though in both cases the controversial Rabbinism, directed against the Jews, has little or no interest for us.'

That seems orthodox enough, but when we come to the Dean's view of Jesus we find this: 'You will not all agree with me, but I believe that Jesus was something much greater than a Messiah; He was the last and greatest of the prophets, filled with the Holy Spirit of God. He lived, preached, died as a prophet. . . . The question I want to ask is, was St. Paul justified in identifying the presence of the Holy Spirit in his heart, which was the core of his personal religion, with the historic Jesus, now in Glory, but, in accordance with His promise "with us all the days, even to the end of the world?" The answer will depend partly on what we believe about Jesus of Nazareth. I have told you what I believe, that He was indeed the Temple of the Holy Spirit in a supreme, perhaps a unique, degree.' We pull ourselves together when we read this. Would Paul have said 'perhaps in a unique degree'?

We get much nearer the core of one prominent Modernist's religion when we go on to read Dean Inge a little further. 'We shall never understand St. Paul unless we realize that he is the founder of Christian mysticism. "Let this mind be in you which was also in Christ Jesus"; "Christ in us the hope of glory." He meant exactly what he said.' The Dean expatiates on the sources of authority in religion, a subject intimately related to Modernism. He passes quickly over the Bible and the Church. He is more respectful to Reason, though he is rather scornful of a 'mathematical God.' 'How should we pray to a mathematical God?' But the deepest and truest authority is the Spirit within.

'I do not think I need say much now about what is known as Mysticism, except that in our time the centre of gravity in theology has changed from external authority to experience, and some who do not even call themselves Christians are willing to accept the testimony of contemplatives both within and outside the Church. But since

[1] 5s. net.

my conviction is that this inner authority is strong enough to take the place of those external authorities which, as perhaps most of you will agree with me, have lost most of their cogency, I should like to meet certain objections which are sometimes brought against this type of religion.' He does so, but the main interest of his essay is that he leans upon this pillar to support the weight of his Modernism. The Dean is not typical, because, so to speak, you never know where to find him. His Christology is that of Paul's letters, but he regards Jesus as a prophet full of the Holy Spirit 'perhaps in a unique degree.' But his Mysticism leaves him with a good deal of orthodoxy, expressed sometimes in startlingly orthodox terms.

We all know substantially what Modernism *is*. What we are interested mostly in, however, is what it *does*, or can do. Sir Cyril Norwood has a good essay on Christian Modernism in Education, but his suggestions are rather on the ways in which Modernism can leaven the schools and form good teachers. We may pass this essay for something even more vital, Modernism and Evangelism. Has Modernism a gospel? There is hardly any mention of the Cross in all these essays. Does Modernism give the go-by to what is the centre and essence of most Christians' faith, because they believe it is the centre of the New Testament? Dr. Bouquet deals with this in the most interesting and valuable essay in the magazine. He raises these two points: (1) Can the Christian Faith be stated in such terms as are relevant to the situation in the world to-day, and (2) Is it possible so to state it that it can do the work of human redemption in the future?

Dr. Bouquet makes a good deal of the distinction between the *kerygma* and the *didache*. The former is the message, the latter is interpretation. Is the *kerygma* the message which the Apostles delivered, that God sent among us a Presence of which we can say 'we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth'? God *did* this, and through this made known a new way of life and made it possible. And this came as a challenge to men and led to a conversion far greater than any other. This was through the impact of Christ on men's minds. And this particular hour of Christ's appearing has lasted ever since. Christ's coming into Galilee and His coming to me personally are fused into a single hour. This statement is quoted by Dr. Bouquet from an address given by Professor John Baillie at Ontario last year. Can Modernism say this? Has it a gospel like this?

But the *didache*? Dr. Bouquet says that the Christian missionary can give the same message as in Dr. Baillie's words. But when he has given it, he must explain to his catechumens that there is more than one possible and permissive interpretation of what he has declared, and that to accept what is called a Modernist *didache* can not only be more in keeping with what we are coming to know about the nature of the universe but can preserve the essence of the *kerygma* just as well as, if not better than, the traditionalist or fundamentalist interpretations. This is the crux. What of the Cross? It is not necessary to mention other points in the 'gospel.' But the Cross? The position at present seems to be that great numbers of people accept modern knowledge through science and criticism but are not willing to shed elements in their spiritual experience that seem to them vital. It would be a great service to such as they if Modernist leaders would address themselves to this crucial point.

---

Mr. Hugh J. SCHONFIELD has, with laudable zeal and industry, completed his trilogy on Christian Beginnings. The first two volumes dealt with Jesus and Paul respectively, this third and last volume deals with the rise and reactions of the first Christian community—*Saints Against Cæsar*.[1] The approach is from the Jewish angle, and the author claims to have thrown much new light on a difficult and obscure subject. His own standpoint is indicated in the statement that we must regard Nazarenism as the true Christianity.

It is to the Nazarene records that he chiefly looks not only for our knowledge of Jesus but for our knowledge of the place Jesus held in early Christian faith. Thus he regards the doctrines of the deity of Jesus and the Virgin Birth, denied by the Nazarenes for at least seventy-five years after the death of Jesus, as alien doctrines subsequently introduced by a partly paganized Church. The Church which received those doctrines had no other course open, he says, than to belittle the Nazarenes and denounce them as heretics. But they were not the real heretics, and his own *confessio fidei* may be gathered from the sentence that follows: 'The return of the Church to its original belief in the Unity of God and the Messiahship of Jesus would not only heal many wounds, and terminate the long nightmare of anathematizing, excommunication, and theological bitterness, but enable Christianity to resume its long neglected function of preparing the way for the establishment of the Kingdom of God on earth.'

[1] Macdonald; 12s. 6d. net.

While we cannot agree with this judgment, we cannot but admire the learning and sincerity that have gone into the making of this and the two previous works. In this work, crowded as the canvas is, we have not so much a portraiture of individuals as one of a collective movement, namely, the Jewish-Christian Movement of the first century A.D. Yet two individuals stand out clearly, both of them related to Jesus: James His brother, and Simeon His cousin. It was this Simeon, son of Cleophas, who was chosen by the Nazarene Council as successor to James, martyred just before the capture of Jerusalem.

'It is an open question whether Simeon was elected to office before or after the fall of Jerusalem; but with the martyrdom of the chief envoys some one must have been needed as acting head of the Nazarenes. Simeon qualified supremely as a relative of Jesus, as of the Davidic line, and as probably a disciple from the earliest days of the Movement. In character, also, he seems to have been very like James, a moderate and something of a mystic. It may well be that the portrait of the aged Simeon in *Luke* is drawn from the son of Cleophas, "just and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him." Tradition says he was martyred early in the reign of Trajan, being then a hundred and twenty years old. Allowing for exaggeration he still may have been nearly sixty in A.D. 67 and was certainly a very old man when *Luke's* Gospel was written.'

It may be gathered from this reference to Luke, as well as from his view of the doctrines of the deity of Jesus and the Virgin Birth, that Mr. SCHONFIELD adopts a quite advanced critical standpoint. This further appears in his views concerning Revelation, of which book he gives a fresh translation whose vivid and arresting quality should be helpful to the English reader. (There follows also a brief but useful commentary, showing like his book on the whole an intimate knowledge of Jewish literature.)

He regards Revelation as a product of the Nazarene faith that the Messiah would speedily return to earth, and with His return even more grievous woes than had fallen on Israel would fall on Rome and her associate nations. The author of the book, as the internal evidence suggests, was a Nazarene mystic (an Ebionite), who was either a priest or intimately acquainted with the Temple and its ministries, about A.D. 68–73; and he wrote in Hebrew under the pseudonym of John the Baptist. Fortunately the book survived in a Greek translation, probably the translator's name was John, and he added along with one or two minor passages the Letters to the Seven Churches. In its new form the book was issued about A.D. 96 in Asia Minor, and gave courage and hope to the Gentile believers of Asia Minor, when they in their turn became the victims of Roman persecution.

Of course the critics will not readily accept the solution here offered of the difficult problems Revelation raises, nor are they likely to agree with Mr. SCHONFIELD in his final identification of the original Jewish author: 'As to the real author, Simeon the son of Cleophas again corresponds to the requirements, a mystic Essene-like figure, akin to his cousin James, robed in linen, closely identified with the Temple, almost a priest, one who had lived through all the troubles preceding the war with Rome, and who took part in the exodus from Jerusalem. If our evidence . . . be not deemed conclusive, it is at least most striking and suggestive.'

# Literature.

## *THE OLD TESTAMENT AND TO-DAY.*

THERE is a growing recognition that the Old Testament is extraordinarily relevant to the contemporary world-situation. For Principal W. A. L. Elmslie, of Westminster College, Cambridge, this is a matter of such urgency that it has moved him to write a book under the title *How Came Our Faith* (Cambridge University Press; 21s. net). This choice of title is deliberate, for although the book is about the religion of Israel, it is Dr. Elmslie's conviction that if he had called it *The Religion of Israel*, thus giving the impression that it had to do with past history, he 'might have risked losing the battle without even the chance of firing a shot!'

Most matters that one expects to find treated in books on Old Testament Introduction, History, and Religion, are dealt with here: thus, there are chapters on the Modern Study of the Old Testament, the Land of Israel and its Peoples, the God of the Hebrews, and so on. The non-theological reader may therefore come to it and find a stage well set with all essentials. The needs of the more specialist reader are provided for by footnotes. There are hardly any references to foreign books, and none at all to the latest theories associated with scholars like Mowinckel and the Uppsala

'School.' Perhaps these matters lie outside the field of Dr. Elmslie's interest, or more likely they are irrelevant to his purpose. Anyhow, discussion of them might well have clouded the issues, which to him are perfectly clear. His style is a blend of the academic and the popular, and he has a way of penetrating to the heart of a matter which is sometimes disconcerting but is nearly always fresh and illuminating.

The second half of the book consists of studies of the major prophets, whom Dr. Elmslie takes to be Moses, Samuel, Elijah, Amos, Hosea, Isaiah, Jeremiah and the Poet-Prophet (as he prefers to call Deutero-Isaiah). He excepts Ezekiel from the list because he thinks that much of the material in the Book of Ezekiel is post-exilic, and the rest not very original. He is in general agreement with Torrey that Is 40–66 is, for the most part, a unity dating from the *fifth* century. He does not accept the 'Scythian theory' of the early oracles of Jeremiah, and he has little patience with the more extreme 'ecstatic' theories of prophecy. On the question of the attitude of the prophets to animal sacrifice he is forthright: 'He (Amos) would have said to his contemporaries that he meant exactly what he said; and to us that, if our eyes had seen what his eyes beheld, we would have had no doubt that to consign the whole bloody bestial business to the nethermost pit was the first step towards hope of discovering spiritually sensible ways and means of adoring Him who must be worshipped in spirit and in truth.' Altogether, Dr. Elmslie cuts many academic knots, and his method of piercing through to the spiritual experiences of the prophets is that of sympathetic imagination. On the whole his method carries conviction. We do see how our faith *came to be*, how desperately relevant that faith is for to-day, and how utterly trivial in comparison with it are such present-day nostrums as Cosmic Pantheism, Scientific Materialism, Fatalism, Agnosticism, and Humanism. 'Taken in relation to Jesus Christ, the essential aspects of the beliefs (of the prophets) constitute the *only* interpretation of Existence of which modern thought must take account.'

Our trouble, as Dr. Elmslie sees it, is that the early Fathers altered the authentic Hebrew-Christian faith almost out of recognition. They 'enriched the Faith by giving it the definition and defence required by the mentality of the Greek and Roman age. But they enfeebled the amazing power with which Semitic genius had endowed it.' Not exactly that we want new Creeds. 'The Creeds safeguarded the metaphysical and historical character of the Faith by giving correct (*i.e.* orthodox) replies to certain subtle and dangerous misconceptions propounded in the Greek and Roman age, and they have a timeless relevance inasmuch as ancient heresies have a way of reappearing in modern disguises. But it is matter of fact that in the first few centuries of the Christian era Greek dialectical ability changed the mode of presenting the claims of Faith and Duty. It ceased to be the method used by the great prophets, the method used by Christ Himself, the method used by the Apostles. What had been simple but profound became profoundly intellectual.' Hence, 'to understand the prophets (and the way they made their faith convincing) opens the direct road to the deepest apprehension of what Christ taught, of how He taught it, and of what He Himself uniquely was.'

This challenging book is yet another and eloquent exposition of the text, 'I will stir up thy sons, O Zion, against thy sons, O Greece.'

C. R. North.

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## *BAPTISM.*

The flow of new books on the New Testament, so badly interrupted by the War, has begun again, and of this *The New Testament Doctrine of Baptism*, by the Rev. W. F. Flemington, M.A. (S.P.C.K.; 10s. 6d. net), is excellent evidence. It reminds us of the book which his colleague at Wesley House, Cambridge, Dr. Newton Flew, wrote just before the War about Jesus and the Church; and unless our judgment is sadly at fault, it is eminently worthy to stand beside it.

The origins of Christian Baptism are notoriously obscure, and the New Testament evidence difficult to piece together. Does the authority of Jesus stand behind Christian Baptism? Has Pauline baptismal doctrine been influenced by the Greek mystery religions? What is the warrant for Infant Baptism? These are some of the palmary questions; and Mr. Flemington's answers to them, supported by impressive scholarship, command our complete admiration.

The book contains three parts and an appendix. Part I deals with Jewish Proselyte Baptism (which was more than a merely ceremonial observance), John's Baptism (which is suggestively—and realistically—interpreted in terms of 'prophetic symbolism') and the Baptism of our Lord (which, with its emphasis on the Spirit and Sonship, is a real and important antecedent of Christian Baptism). In Part II Mr. Flemington goes systematically through the New Testament documents, beginning with Acts, going on to Paul and John, and ending with Hebrews and the other Epistles. This is the heart of the book, and it is packed with careful exegesis. In Part III he discusses (*a*) the Authority behind Christian Baptism and (*b*) the case for Infant Baptism. In an Appendix he critically reviews the pamphlets of L. S. Thornton and Dom Gregory Dix who 'recognize confirmation rather than baptism as the predominant element in Christian initiation.'

This bald summary gives no proper idea of the richness and suggestiveness of the book. Mr. Flemington's chief conclusions are convincingly reached. Though we cannot trust Mt $28^{18-20}$, the authority of Jesus must stand behind the Christian practice of Baptism which dates back to the day of Pentecost. Paul's thought on Baptism shows no trace of vitiation from pagan sources. Infant Baptism can be defended—indeed, in one sense, it is more evangelical than believers' Baptism, 'because it even more unmistakably embodies the primary truth of the Christian gospel, namely, that the grace of God comes before everything

else.' But it is in the process and working-out of his arguments that Mr. Flemington is at his best. It is when he tells us that in the Early Church baptism was the *kerygma* in action,' or when he elucidates 'the baptismal ideas' of St. Paul, or when he traces back the doctrine of Ro 6[1ff.] to Jesus' comparison of His Passion to a 'baptism' as initiation into a fuller activity) that he is most helpful and enlightening. His last chapter contains many good things, among them a charming cradle-song by George Wither (1588–1667) full of excellent theology, and some very timely and sensible remarks on the contemporary Christian situation, as, for example, 'Few things could do more to diminish these misunderstandings, that confusion, and that ignorance (of the Gospel), than a sincere attempt by practising Christians to think out the meaning and implications of Christian baptism.'

It remains to add that the writer has a helpful habit of stopping from time to time and summing up his conclusions, and that the whole essay is lucidly and gracefully written. This book was needed, and Mr. Flemington has earned our gratitude for a quite first-rate piece of scholarship.

There is a dittograph on p. 85.

A. M. Hunter.

## *WORLD CHRISTIANITY*

Among the tokens of good that, in the dark days we are living through, make it possible for us still to lift up our hearts in hope, is the existence in fact to-day of a World Church. It is in many places weak, pitifully weak, both where it is young and untried and ignorant and where it belongs to an ancient tradition that seems sometimes to have become outworn and stale and remote. Nevertheless the fact that the Church exists and that we can see its filaments, tenuous, it may be, as a spider's web, enveloping the world, is, if we realize it, a tremendous fact that should kindle in us all a 'vanward and eager' faith. This is the subject of the latest book by Henry P. Van Dusen, the President of Union Theological Seminary, New York—*World Christianity: Yesterday, To-day, To-morrow* (S.C.M.; 8s. 6d. net). The subject is one that Dr. Van Dusen has helped already to make real to us by various books (such as 'They Found the Church There'), and in this case he surveys the process by which we have been guided through the centuries to this 'world-birth' of to-day and stand now 'under the opening eyelids of the morn.' Of that World Church, far more than of the Union that Longfellow wrote about, we can say,

> Humanity with all its fears,
> With all the hopes of future years,
> Is hanging breathless on thy fate!

'Peril or opportunity,' Dr. Van Dusen says, 'these are the alternatives for humanity to-day.'

Dr. Van Dusen holds that 'the rediscovery of the Church' is 'a by-product of the second World War.' That does not mean, of course, that the War made it, but that 'the ghastly illumination cast by war's flames' revealed it. The process and direction of its growth are traced in three sections of the book which show us World Christianity yesterday, World Christianity to-day, and World Christianity to-morrow. The forces that he sees to be at work achieving under God's guidance this end are Christian Missions and the increasing desire for Christian unity. What part the missionary enterprise has had in this process is to be found in our time writ large in the seven volumes of Latourette's monumental 'History of the Expansion of Christianity,' with 'its broad generalizations grounded upon a mass of accurate and exhaustive facts.' Alongside of this has been the desire—an ever-mounting flood—for that unity without which, as missionary effort is continually discovering, the Kingdom of God cannot come.

The story of the process by which the World Church has to-day emerged is traced with a firm hand through the centuries. It is a process of periodic advances and retreats and, he adds, 'to-day we may be standing close to the beginning of one of the phases of regression.' But we may not if the churches together recognize and obey the call to unity. 'The whole of our Protestant communions, firmly joined in a single-hearted consecration to a common task in face of a common responsibility and unitedly laid at the disposal of Christ's direction!' That is the instrument by which this supreme end may be achieved.

Another section of the book, under the title 'World Christianity To-morrow,' deals with 'the imperative to Christian Unity,' 'the authority of Christian faith,' and 'the issues of Christian unity.' The authority of the Christian faith is considered in connexion with discussions that are taken as represented by Dr. Hocking of Harvard on the one hand and Dr. Kraemer of Leyden on the other. Dr. Van Dusen locates 'the centre of missionary conviction on the crucial issue for its message' as being 'somewhere between Hocking and Kraemer.' If one judges Professor Hocking's position by the views expressed in 'Re-thinking Missions' the centre should be placed decidedly nearer Kraemer than Hocking. But one should not identify a man of this type with some of the crudities of that American report.

Dr. Van Dusen's book can be warmly commended for the way in which he has marshalled the important facts relating to World Christianity and reminded us of their significance. It is good to have him calling us 'to wait expectantly, in eager watchfulness' for the signs of the Holy Spirit leading the World Church to its fulfilment in the Kingdom of God.

Nicol Macnicol.

## *LIBERAL THEOLOGY HITS BACK.*

The Psalmist says, 'He that sitteth in the heavens shall laugh'; and Browning in a noble passage on Creation writes:

> strange groups
> Of young volcanos come up cyclops-like
> Staring together with their eyes on flame—
> God tastes a pleasure in their uncouth pride,

If then, without irreverence, it is possible to imagine God contemplating mundane things with detached pleasure as well as with moral passion, it may be excusable without irreverence toward theologians to wonder what emotion enters into the Divine appreciation of the output of theology. A reviewer certainly from his momentary semi-Olympian position can rejoice in the noise of battle in this timely, profound and readable book by Professor Lynn Harold Hough, *Christian Humanism and the Modern World* (Ryerson Press, Toronto; $1.50), with its mingling of fine exposition, indignant expostulation and wise-cracking pot-shots. For these lectures amount to a sustained attack on the Barthian School by an evangelical Liberal, and any theologian could set himself no better exercise than to try to discern places at which it might be said to be unfair to the Barthian outlook or at which it takes ground not entirely secure.

The whole line of thought which may be summed up in the catchword '*totaliter aliter*' is felt by Hough to deny the relation of man to God which makes Incarnation possible. In redemption 'God is always seeking lost sons. He is never trying to make beasts men.' 'Christian Humanism is the philosophy of man made in the image of God,' and it is the only basis for an adequate doctrine of sin.

He protests against the extremer forms of neo-orthodoxy for 'all the while depreciating the human mind and yet as constantly using the human mind to construct their dialectic.' 'There is something left in man which can pronounce sentence on his wrong-doing. . . . After centuries of sinning, human nature could be the vehicle of a perfect life. . . . You can only judge human nature aright when you consider what Jesus Christ made of it.' And Humanism stresses that a quality of being at home with Nature and 'a certain singing gladness in the good life in this world' is characteristic of Jesus. Man's sin is against his own nature as well as against God.

In connexion with what he calls 'the obsession of pessimistic theology for the fouling of the human nest' Hough seeks to vindicate the integrity of the human mind by citing its triumphant achievements in science. While this argument carries a certain length it seems to depend on defining mind as 'an instrument of truth' and neglecting its creative and emotional functions in connexion with which more serious difficulties emerge.

Barth himself recently shocked many at Amsterdam by his sceptical attitude towards any Christian interest in the betterment of the world. On the pessimistic basis Hough would scornfully admit that that may be logical enough; for 'you cannot conduct a campaign for the improvement of Hell.' But for any one who believes in social duty 'there must be a sound and dependable basis of good if anything is to be done about the presence of evil.' So he pleads in the name of Christian Humanism for the recognition of what is good in our heritage instead of a literature and criticism based 'on the blackening of the past for the sake of a white future.'

R. W. STEWART.

## *THE ENGLISH PURITANS.*

One of the most pressing needs in the present oecumenical situation of ecclesiastical affairs is that religious bodies should make clear both to themselves and to others what they really stand for, what is fundamental in the contribution they have to offer to Christian thought and practice. Within a denomination so much is merely assumed, and everyone is so fully occupied that he has little energy or interest left for the ways of others. The Amsterdam Report on the Nature of the Church refers to 'many who are accustomed only to their own forms of expression, are ignorant of others' traditions and often hold beliefs about their separated fellow-Christians which are a travesty of the true situation.'

*The Worship of the English Puritans*, by Professor Horton Davies, Ph.D. (Dacre Press; 25s. net), is a serious effort to fill such a gap in knowledge and understanding as far as concerns the various sects commonly classed as Puritan. The book is the result of patient research, and extensive and well-selected evidence is provided for the statements made and the opinions offered.

Puritanism the writer defines as 'the outlook that characterized the radical Protestant party in Queen Elizabeth's day, who regarded the Reformation as incomplete, and wished to model English church worship and government according to the Word of God.' Puritanism is carried back to its main source in Calvin. Within Puritanism, however, there is a wide range of opinion and custom which makes the story a little confusing; and this difficulty is perhaps aggravated by the arrangement of the book and the amount of repetition in it, and the fact that when occasionally Scotland is drawn within the circle of investigation, though such authorities as are used are sound, there is here and there plain misunderstanding.

The fullest chapter deals with Puritan Prayer-Books, and makes clear that Puritans did not condemn the moderate use of set forms. Puritan objections to the details of the Book of Common Prayer are very carefully stated, and the study of them here provided is most useful. Puritan praise, preaching, administration of sacraments and other features are duly discussed, and there are a number of appendices, including a Comparative Analysis of Puritan liturgies. Some slips occur such as Francken for Franeker and the attribution to Amesius of the *Marrow of Modern Divinity*.

G. D. HENDERSON.

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## *THE EARLY WESTERN CHURCH.*

Only in some cases are the infancy and boyhood of even a very great man of much consequence to his biographer or of vital interest to the reader. It is totally different with the history of the Christian Church. All Christians feel that the study of early Christianity is of essential importance apart from its fascinating interest. Again and again the Church aware of her need of reform has turned back to the early days. So it is that

there will always be room and a cordial welcome for a new book on the Early Church which makes a real contribution to our understanding. The most recent offering comes from the practised hand of the Rev. Canon L. E. Elliott-Binns, D.D., F.R.H.S., to whom we owe so much already. The book has been under way since 1933. The War interrupted publication, but not work upon it. The whole was recast and in great part rewritten. Dr. Elliott-Binns deals with *The Beginnings of Western Christendom* (Lutterworth Press ; 25s. net). He takes it for granted that the outlines of the story which are adequately given in any scholarly 'Church-History,' will be familiar to the reader, so does not repeat that. Yet a mere glance at the Index will show that all important names and incidents with which the familiar 'Church-History' concerns itself are in view.

What is new and of special moment in the volume are two things—the laborious study of ancient Christian epigraphy, tomb-inscriptions and so on ; then a diligent study of early Christian apocryphal writings. The value of those has been too much ignored for the light they cast on what early Christian literature leaves so obscure—the thought and to some extent the practices of early Christians. The author holds, and convinces one that he is right, that those Christian apocryphal writings, however fantastic their tales, are simply of immense value for their revelation of what the minds of the lower grades of Christian society delighted in—tales of astounding miracle and magic. Such magical invasion of the religious may be traced to this or that source in this or that particular, but these apocryphal 'Gospels,' 'Acts,' and 'Apocalypses' show it streaming in.

It would be to under-estimate the excellence of the book, however, if a reviewer were to emphasize only those points on which the author himself lays stress as justifying his publication of this work. It deals in successive chapters so freshly and vigorously with so many topics that one does not know what to select. It shows how from the first there was a tendency for Western Christianity to diverge from Eastern though both had much in common, and each from time to time influenced the other. It shows how Rome naturally, and one may say inevitably, rose to pre-eminence in, and in time to domination over, the whole of the West. It shows the reasons for what were the peculiar features of Western Christianity in various provinces. Altogether it is one of the most valuable works on a limited period of ecclesiastical history which British scholarship has produced for some time, one for which teachers and students will be deeply grateful.

W. D. Niven.

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## *THE PROPRIETIES OF WORSHIP.*

Even where the general content of worship is broadly accepted nice questions arise about the order and balance, the taste and psychological efficiency, of a form of service. In a valuable little book, *Concerning Worship* (Oxford University Press ; 8s. 6d. net), the Rev. William D. Maxwell, B.D., Ph.D., sets down with scholarly precision, clarity and brevity much that is true, suggestive and wholesome about Christian worship. Sometimes pontifical rather than persuasive, his judgments are very often right and always illuminating. On what is found in ancient tradition and in modern practice he gives exact information and pungent criticism.

One simple practical question that Dr. Maxwell raises is this. In a very common modern order of service the whole ground of worship is covered before the sermon. The sermon then follows, after which the service is brought to a quick conclusion. Should this be replaced by an order in which there is first an approach with praise and confession ; then the reading of the Word, with the sermon attached to it ; and, last, a third part forming the climax of the service, and consisting of the offering and prayers of thanksgiving, affirmations of faith, and vows of obedience ? Here and in other similar matters he urges the desirability at least for careful experiment.

At some places Dr. Maxwell provokes dissent. Whether artistic or not, chairs behind the Communion Table indicate that minister like congregation is at a Supper. There is more than he admits in the plea that it is courteous for the minister not first to help himself, but like others to receive from Christ by a fellow-member's hand. And it is arrogant to refer to Dix's closely printed book of seven hundred pages (compared to his own spacious one hundred and fifty-three) as 'primarily a pamphlet.'

Moreover, many, while admiring and profiting from Dr. Maxwell's profound learning and acute insight, will feel moved to protest that worship is not a structure of ritual and ceremony that can be studied in abstraction from actual individuals at worship, as if it had an essentially proper form discernible by the scrutiny of tradition, unchangeable without distortion, and inevitable for every right-minded congregation. It is but a step from any conception like this to the supercilious notion that God is more honoured in the due accomplishment of such an act of worship by a select group than in the fellowship of a multitude expressing its religious fervour and conviction in any less justly balanced way.

The use of a liturgy is to train and help a congregation to worship in spirit and in truth. But the elaboration of liturgies has from very early times professionalized church services, devitalized the missionary witness to the gospel, and made public worship the concern of a coterie rather than the fellowship of a community. Dr. Maxwell has no wish to clericalize our churches. His book, *Concerning Worship*, is about services for the people. Yet it uses in a strictly technical sense all these terms—mensa, manual act, fraction, delivery, office, versicle, trisagion, stole, prone, obsecrations, suffrages, kyries—an esoteric clerical jargon as bad as the journalese that he deplores.

To some extent, however, such criticism is temperamental. After all, worship has its proprieties, and liturgy is a wide field in which Dr. Maxwell is an expert, and it is a pleasure to learn

from him as he sharply focusses the light of his knowledge on point after point.

R. W. STEWART.

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*On Human Freedom* (Allen and Unwin ; 7s. 6d. net) comprises the Forwood Lectures on the Philosophy of Religion given in the University of Liverpool in November 1945, by Professor John Laird, D.Litt., LL.D., F.B.A., of the University of Aberdeen, whose comparatively early death has been much deplored in British and American philosophical circles. But he was a vigorous thinker and an indefatigable writer, and has succeeded in leaving behind him a notable record of achievement. Those who appreciated him as a thinker (and they are many) will be glad to turn to this posthumous volume, in which he discusses an age-long problem with his customary acumen and bonhomie.

Philosophers will be interested in the analysis of human freedom, both volitional and extra-volitional, that is given here, and in the author's claim to be an 'undogmatic determinist.' They will also be interested in the discussions on 'Determinism and Morals' and 'Theism and Human Freedom.' But it is the last-named discussion that will be of most interest to theologians. In it, as in his Gifford Lectures, Dr. Laird shows his sympathy with pantheism, which he classifies as one of the forms of theism, and which he commends in its distributive as distinguished from its totalitarian form. However, the problem of human freedom arises most acutely, as he points out, in the non-pantheistic and personal theism familiar to Western thought in which the attributes of omnipotence and omniscience are conjoined in a deity who is wholly righteous.

What is the implication for human freedom of this conjunction? As a result of his reflections on the question Dr. Laird affirms that the theistic pre-determination of human action does not affect or annul the moral responsibility of human beings (just as there is no inconsistency between voluntaristic determinism in general and the fullest moral responsibility of human beings).

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Worth its weight in gold is a little paper quire of *Daily Bible Studies* in Luke by the Rev. William Barclay, B.D., published by the Church of Scotland, in connexion with the International Bible Reading Association, for 8d. It combines masterly scholarship, deft, sparkling brevity, penetrating insight, and most practical simplicity of application. While fitted for personal use every study positively cries out to be used as foundation and inspiration of a sermon.

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We have received a number of books of sermons and addresses for young people. At the head may be mentioned *Club Pulpit*, Three-minute Sermons for Youth Clubs, by the Rev. G. L. Treglown, M.B.E. (Methodist Youth Department ; 3s. 6d. net). It is a book of apologetic, and it is first-rate, always definite and simple and very intelligent. The Club is fortunate that has such persuasive talks given to it. *Children's Parable Story-Sermons*, by the Rev. Hugh Thomson Kerr, D.D. (Oliphants ; 5s. net), is a rendering of the parables modernized for the understanding of children, with the point of each parable directed to the present day. *'Listen Children!'* by Miss Rita F. Snowden (Epworth Press ; 4s. net), has two features. One is that the stories are true and that five of them are object-talks. *Treasure Trove*, by the popular Congregational minister, the Rev. Roderic Dunkerley, B.A., B.D., Ph.D. (Religious Education Press ; 4s. net). The author inherits the gift of story-telling, for John Oxenham was his father. His stories are nearly all from the treasury of literature. 'Pippa Passes' is one example. Others the author has told because he loves them. *One Hundred Tales Worth Telling*, by the Rev. A. D. Belden, D.D. (James Clarke ; 5s. net), should keep the pastor or teacher going for a while. The stories, some from history, some from folk-lore, are all illustrative of a Christian virtue. Of course Dr. Belden is a well-known hand at such work. The last book is not a story-book at all. It is the fourth edition of the *Book of Common Order for Use in the Sunday School*, compiled by the Rev. William McMillan, Ph.D., D.D. (Oxford University Press ; 1s. 6d. net). There are services for every Sunday in two months, and for Christmas, Easter, and other great days in the Church calendar. Also special services for Boys' Brigades, Scouts, Guides, Girls' Guildry. And, finally, General Prayers. Most of these general prayers are from the Great Prayers of the Church. The services are frankly liturgical. This is natural, for children are born ritualists. This book is highly to be commended. What a contrast with the kind of prayers we had to suffer in Sunday School! Here is real worship, in every part of which the children take part.

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*In Search of Faith* (Murray ; 6s. net), by Mr. Maurice Elliott, is a well-informed and arresting discussion on simple and popular lines of certain cardinal questions of faith : Is God a person ?, Did Jesus really live ?, Is the New Testament trustworthy ?, Who was Jesus Christ ?, What would Christ think of Christianity ?, Is Christianity the best religion ? The answers are consistent with the traditional Christian claim. They are set forth in a fresh and vigorous way. They show a fairly wide knowledge of recent popular contributions to theology. It is a little book that would be useful to many teachers and preachers.

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There has been issued a further volume of that fine series 'Ancient Christian Writers.' This time it is Augustine on *The Lord's Sermon on the Mount* (Newman Bookshop, Westminster, Maryland ; $2.75), translated by the Very Rev. John J. Jepson, S.S., Ph.D., with a brief Introduction by one of the editors, and apt and helpful Notes by J. C. Plumpe.

It is a mighty theme, and a mighty commentator. And yet, while we are grateful for many things, and not least for the honesty and humility and simplicity with which in his *Retractationes* he amends and corrects himself in certain places,

Augustine frankly disappoints. Or should one not rather say that, first and last, what strikes one is the wonder of the mind of the Lord Jesus Christ? Few, indeed, of His innumerable followers have possessed even a tithe of Augustine's gifts; and it becomes us to speak in his presence with a seemly lowliness of mind. Yet, turn to them from the Master's sayings, and how thin and unsatisfying, in the main, are His servant's comments on them. There is, of course, much of value. But, often, it is all a little strained, or a little superficial. Dr. Quasten writes of 'the charming treatment of the Lord's Prayer.' But, surely, it is woefully inadequate. Others have dealt with it immeasurably better. Speaking of one difficult matter in the Sermon on the Mount, Augustine himself declares, 'I do not wish the reader to think that this discussion of it should suffice him.' On the Lord's Prayer, and other places not a few, it certainly does not. There is much more in the inexhaustible riches of Christ than we are offered here. 'The sea,' cried Tintoretto, throwing down his brushes in despair, 'grows always greater. Nobody can paint it.' Not even Augustine.

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The Rev. Dr. Campbell Morgan has been well-known for his expositions of Scripture, and there has now been published posthumously another volume entitled *The Corinthian Letters of Paul* (Oliphants; 12s. 6d. net). It is probably true to say, as his publishers do, that Dr. Morgan was at his best in exposition, and one is relieved to find him plunging at once straight into this task, without any learned introductions. The book is printed in double columns, but the print is so clear that this is no hindrance, and the exposition keeps close to the text and illuminates it at all points.

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The recent centenary celebrations in Dunedin have appropriately dated the publication of *The Story of the Otago Free Church Settlement, 1848–1948*, by the Very Rev. Professor Emeritus John Collie, M.A. (Presbyterian Bookroom, Christchurch; 21s. net). It is excellently produced and copiously illustrated—perhaps too copiously, for the photographs of the 'worthies,' especially of the first half of the century, number nearly a hundred. The picture of the Disruption Assembly of the Free Church of Scotland in 1843 gets pride of place as a frontispiece. The reason of this is that the Otago Settlement was at the beginning largely under the auspices of the Free Church of Scotland, and the aim of the pioneers was to establish a community in which religion, organized according to the type characteristic of the early decades of the Free Church, should be the controlling influence in education and in life generally. The rapid expansion of the population and the introduction of non-Scottish elements soon showed that the community must have a wider religious basis, and the Church, rather regretfully but faithfully, adapted herself to the demands of a larger vocation. Two concluding chapters, one a survey of the future problems of the Church, and the other an epilogue of great beauty, give appropriate generality to what otherwise might have been a too particularistic chronicle.

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The Rev. Clement F. Rogers, M.A., is well known as the author of many popular works of an apologetic character. He has been till lately Professor of Pastoral Theology in King's College, University of London, and as he has now retired from that influential post he has given us in *The Parson Preaching* (S.P.C.K.; 8s. net) much of which his students no doubt have been privileged to hear from the rostrum. The book is remarkable for the breadth of its vision, for the inclusiveness of its contents, and for its great practical value. Everything about preaching is here—how to collect material for sermons and make it available, and there is even a chapter on the delivery of the sermon. Professor Rogers is rather contemptuous of books on preaching by great preachers (like the Yale Lectures). But some of the famous books of which he speaks so slightingly have helped and inspired generations of budding parsons, and what he says of their obviousness might be returned on his own head! But, all the same, this book is in some ways worthy of its theme, full of knowledge, inspired by a rich experience and well fitted to help in training men to preach, with something to say and ability to say it plainly and audibly. It is also attractively written.

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The Student Christian Movement Press has introduced to us a new author who has been described as 'the American C. S. Lewis,' Mr. Chad Walsh, who is Associate Professor of English in Beloit College, Wisconsin. Until recently he was a militant opponent of Christianity, but has been won to the Christian Faith by the writings of C. S. Lewis, G. K. Chesterton and Reinhold Niebuhr. He was induced to look at Christianity with fresh eyes, and says, in his recent book, *Stop Looking and Listen* (S.C.M.; 6s. net), 'no born-and-bred Christian can realize how alluring Christianity is when you are on the outside looking in.' This sentence rather conflicts with the title of his book! But what happened to him was just that he saw what Christianity *is*, and was captured by the discovery. He is intelligent enough to understand Niebuhr, and sympathetic enough to be able to make something positive of Chesterton's paradoxes; and Lewis has certainly imparted to him something of his own orthodoxy, for he believes in the Fall, in a personal devil and in an objective Atonement.

The book begins with an analysis of the situation to-day under the title 'Secular Optimism and the Sadness of Our Times,' goes on in three chapters to give an outline of Christianity, and, finally, deals with some of the problems the Christian has to face. It is extremely interesting, and calculated to appeal to any one who suffers from the writer's own former ignorance. He is not quite so clever as our own C. S. Lewis or so profound as his own Niebuhr or so startling as G. K. C., but he will appeal to the average plain man, and it is likely he will in his turn make converts from that widely distributed class.

# Unsolved New Testament Problems.

## The Apocalyptic Discourse of Mark xiii.

By Principal Vincent Taylor, D.D., Wesley College, Headingley, Leeds.

### I.

No one will deny that Mk 13 presents one of the unsolved problems of New Testament exegesis, and that, therefore, it claims a place in the present series. Since the time of T. Colani [1] and W. Weiffenbach [2] the hypothesis that a small apocalypse lies at the basis of the discourse has been widely accepted; so much so that James Moffatt [3] describes it as 'a *sententia recepta* of synoptic criticism.' Broadly described, the hypothesis is that, in anticipation of the horrors which attended the siege of Jerusalem, some unknown Christian edited a small Jewish or Jewish-Christian apocalypse as a kind of 'fly-sheet' to give encouragement and hope to the Christians of his day, incorporating therein genuine eschatological sayings of Jesus. Using this document and adding other sayings, Mark, it is held, built up the composite discourse in ch. 13. Not unnaturally, attempts to reconstruct the primitive apocalypse vary in detail. As examples those recorded by Moffatt may be mentioned: Wendt, 7–9a, 14–20, 24–27, 30 f.; Weiffenbach and Pfleiderer, 7–9a, 14–20, 24–27; Loisy, 6–8, 14, 17–20, 24–31; Schmiedel, 7–9a, 14–20, 24–27, 30; Wellhausen, 7 f., 12, 14–22, 24–27; Holtzmann, 5–9, 14–20, 24–27. In these conjectures it will be seen that the most constant element is 7 f., 14–20, 24–27. Here, if anywhere, is the primitive core to be found.

It is impossible here to describe in detail the modifications of Colani's hypothesis made by later scholars. In general, the tendency has been to think less of the picturesque suggestion of a 'fly-sheet' and to stress more the influence on the chapter of the doctrinal and catechetical interests of the Church of Mark's day. The most recent commentators on Mark adhere less closely to Colani's views. Schniewind [4] doubts whether it is possible or necessary to pick out a Jewish apocalypse as the basis of the tradition. He expresses an opinion which provokes reflection when he says that each several word in the discourse owes its stamp to the 'actuality' of Jesus, and that, consequently, the question of 'genuineness' becomes one of second importance. Lohmeyer,[5] also, thinks that it is no longer possible to disinter a basic Jewish apocalypse, and that the discourse is composed of single sayings, or groups of sayings, which already lay before Mark in a fixed literary form. In these opinions we witness the swing of the pendulum, although it must be remembered that as long ago as 1903 Johannes Weiss [6] renounced the hypothesis of a small Jewish apocalypse, to which he had formerly adhered, preferring to trace the discourse to a Sayings-source, to which Mark added 5b, 6 f., 10, 15 f., 28 f., 32, and 34–37.

Apparently, criticism is doubling back upon itself. Can it be said, then, that any real progress has been made in the elucidation of Mk 13? Twenty years ago C. G. Montefiore [7] impatiently concluded that the discourse as a whole is unauthentic, adding the opinion that it has a very slight interest for us to-day, and little or no religious value. Many perhaps will be inclined to sympathize with this view; but before we acquiesce in this pessimism it is important to recognize that, in point of fact, real exegetical progress has been made. Thus, it is widely agreed (1) that Mk 13 is composite; (2) that doctrinal and catechetical interests have shaped the material; (3) that in it genuine sayings of Jesus are embedded and in some cases, are adapted to later conditions; (4) that, to a considerable extent, the last Markan modifications can be determined. Less clearly perceived is the importance of studying Mk 13 side by side with Lk 21.[8] How far the tangled skein can be unravelled is the problem still with us.

### II.

Against Colani's hypothesis in its various forms two objections are especially relevant. (1) In the first place, only a very fragmentary apocalypse is

[1] *Jésus Christ et les Croyances messianiques de son Temps* [1864].
[2] *Der Wiederkunftsgedanke Jesu* [1873].
[3] *Introduction to the Literature of the New Testament* [1918], 209.
[4] *Das Evangelium nach Markus* [1947], 166. *Jedes einzelne Wort hat eine solche Prägung, wie sie nur von der Wirklichkeit 'Jesus' hier möglich ist, und damit wird die Frage der 'Echtheit' eine Frage zweiten Ranges, op. cit.*, 166.
[5] *Das Evangelium des Markus* [1937], 285.
[6] *Das älteste Evangeluim*, 281 f.
[7] *The Synoptic Gospels*[2] [1927], i. 296.
[8] How important this principle is can be seen in T. W. Manson's invaluable study of the Lukan Eschatological Discourse in *The Mission and Message of Jesus*, 615–29. See also *Behind the Third Gospel*, 101–25.

suggested, which lacks such distinctive ideas as the casting down of Anti-Christ, the Judgment, the punishment of sinners, and the blessedness of the righteous. Can we call such a torso an apocalypse? (2) Secondly, the passages commonly cited, as belonging to this apocalypse, appear to be derived from different groups of sayings. For example, in 7 f., 14–20, 24–27, 30 f., *vv.* 14–20 do not belong to the same group as 7 f., 24–27, and 30 f. belongs to yet another group of material. Nevertheless, Colani's hypothesis is sound in suggesting that a foundation source, apocalyptic in character, lies at the basis of Mk 13, and that it consists of a group of sayings. Other groups, however, are discernible in the chapter. The simplest hypothesis would appear to be that Mark himself, or an earlier compiler, has used these groups to form the existing Apocalyptic Discourse, adding editorial phrases and other extracts from a primitive sayings-source. How far the process of compilation can be described will be variously estimated. This hazardous task I propose to undertake, in the belief that no critic is worth his salt who is not prepared to be found mistaken. Objective data are available in the ideas which dominate the chapter, our knowledge of Mark's literary methods, and the linguistic and other characteristics of the material.

1. The determinative ideas of Mk 13 are manifest. Mark, and the Church for which he wrote, eagerly expected the Advent of Christ. Within a generation He would come with clouds, invested with Divine glory, and would gather His elect from the four winds (26 f., 30 f.)! This situation explains the repeated exhortations, 'Take heed' (5, 9, 23, 33), 'Be vigilant' (33), 'Watch' (35, 37). The Church trembles with the Advent hope. It is often said that Mark writes to check this hope, and to show that the End will not come until certain events have first happened. Wars, rumours of wars, earthquakes, famines, persecutions, the menace of Anti-Christ, heavenly portents will precede the Day when the Son of Man comes with great power and glory. All this is true; but there is no reason to think that Mark expects a long interval. The passages usually cited do not support this hypothesis. The Gospel is to be preached first 'unto all the nations' (10), but Mark is thinking of the world of his day, not of centuries of evangelization still uncompleted. When, further, he quotes the saying of Jesus that 'the day' is known neither to men, nor to angels, nor to Himself, but to the Father only (32), it is not the historical meaning of the saying, with its discouragement of apocalyptic forecasts, which governs his thinking; else, he would not have compiled Mk 13. What he understands the saying to mean is that within a short time the End will come, but just when God alone knows. Mark fervently shares the Advent Hope of primitive Christianity.

2. The Evangelist's methods show that he uses his material with relative fidelity. He is not a creative writer, and works in a conservative spirit. The whole Gospel is a witness to this conclusion, and, in particular, Mk 13 itself. Incoherences and inconsistencies in the chapter would have been removed if Mark had been writing freely, uncontrolled by existing tradition. Only so can we account for the fact that, while he begins with a story about the destruction of the Temple (1 f.), and a question about the time and premonitory signs (3 f.), the discourse itself treats of matters wholly or partially different. Only so can we explain a reference to Anti-Christ, who appears only to disappear, and a statement about the Parousia of a Son of Man who does no more than send His angels to gather His Elect, without binding Satan or exercising functions of judgment. Only by his faithful use of tradition can we account for the presence of the saying 'Of that day or that hour knoweth no one,' which threatens the apocalyptic edifice, and the use of parables which retain traces of their original and different meaning. This fidelity of Mark to his material gives hope to the investigator. Had he worked with a masterful hand, giving doctrinal unity to the discourse, we should have been left to admire or lament his work, but with no knowledge of earlier stages in the tradition or opportunity to judge its historical value.

3. The linguistic data are more difficult to assess. None the less, there is a distinction between Mark's normal vocabulary and style, and his use of words and expressions more characteristic of the second generation of Christianity. And 'Semitisms' and their distribution in the chapter may be significant of the provenance of sayings and groups of sayings, especially when they are present in some groups and absent from others. In some cases, they will testify to that Aramaic background which is to be expected in genuine sayings of Jesus, but in other cases they will speak rather of the Jewish-Christian milieu in which the teaching of Jesus has been read and interpreted. It must be admitted that to detect editorial passages and to distinguish different groupings of material is a delicate operation in which the risk of subjective judgments is great. But the attempt cannot be foreclosed because of its perils, especially if it is controlled by the history of interpretation and the accepted canons of exegesis. The primary task is to distinguish separate groups of sayings in Mk 13. When this has been done, the attempt must be made to determine the original form of the material and the use Mark appears to

have made of it in the light of his doctrinal and catechetical interests.

III.

The discourse (13$^{5-37}$) which follows the prophecy of the destruction of the Temple (1 f.) and the question of the four disciples (3 f.) consists of four groups of sayings: (*A*) Signs preceding the Parousia (5–8, 24–27); (*B*) Sayings on Persecution (9–13); (*C*) The Abomination of Desolation (14–23); (*D*) Sayings and Parables on Watchfulness (28–37). Of these groups *A* and *C* have characteristic apocalyptic features, but only *A* can be called even a rudimentary apocalypse. Both groups may have existed as units of tradition before Mark wrote. Indeed, the use Mark makes of them suggests this. The same may be true of *C* and *D*, but in these cases it is also possible that Mark has compiled them from his sayings-source. Owing to limitations of space it will not be possible to discuss *D* in detail in the present essay. All that can be said here is that it appears to have been compiled for purposes of teaching and exhortation in order to encourage an attitude of vigilance in view of the Advent Hope. The keynote is struck in 33: 'Take heed, watch: for ye know not when the time is.' The discourse appears to have been constructed by combining *A*, *B*, *C*, and *D*. It will be of advantage to consider *B* first.

*B. Sayings on Persecution* (9–13). In this group there can be little doubt that *v.* 10 is a saying added by Mark, and that the primitive unit is 9, 11–13. Apart altogether from the discourse in which it now stands, the group appears to have been compiled in the Church at Rome at a time when the danger of a clash with the Imperial authorities grew nearer daily. Its purpose was to enhearten Christians by the assurance that their perils and impending sufferings had been foreseen by Christ and by the promise of eschatological salvation. A certain poetic structure, which goes back to Jesus Himself, is manifest in the sayings, especially in the parallelism characteristic of Jewish poetical forms.[1] It may be that the opening exhortation, 'But take heed to yourselves,' is editorial, and that the basic unit is as follows:

9. They shall deliver you up to councils;
And in synagogues shall ye be beaten;
And before governors and kings
Shall ye stand for my sake
(For a witness unto them).
11. And when they arrest you,
And deliver you up,
Be not anxious beforehand,
What ye shall speak;
But what is given you in that hour,
That speak ye;
For it is not ye that speak,
But the Holy Spirit.
12. And brother shall deliver up
Brother to death (and father son);
And children shall rise up
Against parents and doom them to death.
13. And ye shall be hated of all men
For my name's sake:
But he that endureth to the end,
The same shall be saved.

It will be seen that the group forms a unity. The sayings in 9 and 11 are preserved with relative fidelity, while those in 12 and 13 appear to reflect the conditions of the 'killing times.' The tone of the section is notably grim. That it may be attuned to a later situation is suggested by the parallel in Lk 21$^{12-19}$, which (apart from the Markan insertion in 16 f.) is more resonant and confident, although less rhythmical in form, especially in the saying peculiar to this version: 'And not a hair of your head shall perish. In your endurance you shall win your souls' (18 f.). Not unnaturally, *B* reflects the circumstances of Neronic times.

*C. The Abomination of Desolation* (14–23). This section is quite different in form and subject-matter from *B*. It appears to be a Palestinian group of sayings connected with Jerusalem. So, at least, we should judge from 14 and the Semitic character of 19 f. and 22. *V.* 23 may be editorial, since it repeats the warning 'Take heed' which is characteristic of the discourse, while the saying in 21, 'Lo, here is the Christ' or 'Lo, there,' may have been introduced to give point to the prophecy about false prophets in 22. So constituted, the section is as follows:

14. But when ye see the Abomination of Desolation
standing where he ought not (let him that
readeth understand), then let them that are in
15. Judæa flee unto the mountains: and let him
that is on the housetop not go down, nor enter
16. in, to take anything out of his house: and let
him that is in the field not return back to take
17. his cloke. But woe unto them that are with
child and to them that give suck in those days!
18. And pray ye that it be not in the winter. For
19. those days shall be tribulation, such as there
hath not been the like from the beginning of the
creation which God created until now, and never
20. shall be. And except the Lord had shortened
the days, no flesh would have been saved: but
for the elect's sake, whom he chose, he shortened
21. the days. (And then if any man shall say unto
you, 'Lo, here is the Christ'; or, 'Lo, there';
22. believe it not): for there shall arise false Christs
and false prophets, and shall show signs and
wonders, that they may lead astray, if possible,
23. the elect. (But take ye heed: behold, I have
told you all things beforehand.)

[1] Cf. C. F. Burney, *The Poetry of our Lord* [1925]. Burney gives a translation which attempts to show the poetical form more exactly in English. The passages in brackets, and *v.* 10, are explained by him as subsequent modifications.

If 21 belongs to *C*, it may be an indication that this section is distinct from *A*, in which there is a very similar saying in 5 f. A distinction of sources is also suggested by the fact that *B* is concerned with a single event, the appearance of 'the Abomination of Desolation' and its terrible consequences. Apart from the two sayings in 15 f., the group lacks the poetic form of *C* and *A* and, as it now stands, it is apocalyptic in character.

It is possible, however, that the apocalyptic element is secondary and that originally the theme of the section was the military investment of Jerusalem. Lk $21^{20-24}$ is of this character. Here the opening sentence runs: 'When ye see Jerusalem compassed with armies, then know that her desolation is at hand,' and the section ends with the picture of the city trodden down 'until the times of the Gentiles be fulfilled.' In Mark the phrase 'the Abomination of Desolation' may be used as a description of Rome, comparable to the use of 'Babylon' in 1 P $5^{13}$ and Rev $18^{2}$ and St. Paul's phrase 'the Man of Sin' in 2 Th $2^{3}$, with the suggestion that Roman might is the embodiment of Satanic power, and, in short, is Anti-Christ. Mk $13^{15-18}$ supports this hypothesis. The two sayings about the man on his housetop (15), and the field labourer (16) depict hurried flight in time of war. The counsel to take to the hills (14b), the reference to pregnant women and infants (17), and the hope that the tribulation may not happen in winter (18), are all consistent with this interpretation and lose force if the 'Abomination' is not Satanic power let loose in war. Even the reference to the shortening of the days is not out of harmony with this situation. Nevertheless, this particular idea, the allusion to unparalleled tribulation in 19, and the prophecy that false prophets will arise with signs and wonders capable of deceiving the Elect Community, all suggest that apocalyptic interpretation has been superimposed on historical tradition. What Jesus had said is seen through an apocalyptic haze. If this be so, Lk $21^{20-24}$, or a source lying behind this passage and Mk $13^{14-23}$, is the answer of Jesus to the question of Mk $13^{4}$.[1]

*A. Signs preceding the Parousia* (5–8, 24–27). *A* also is a piece of apocalyptic prophecy, but, unlike *C*, it is doubtful if it was ever anything else. As it now stands, the section is broken into two parts 5–8 and 24–27, by the insertion of *B* and *C*, and editorial notes appear to have been added in 5a, 'Jesus began to say,' possibly in 6 in the phrase 'in my name,' in 8c, 'These things are the beginning of travail,' and in 24a, 'But in those days, after that tribulation.' Originally, it may be suggested, *A* read as follows:

5. Take heed that no man lead you astray.
6. Many shall come (in my name), saying, 'I am he';
   And shall lead many astray.
7. And when ye shall hear of wars and rumours of wars,
   Be not troubled:
   These things must needs come to pass;
   But the End is not yet.
8. For nation shall rise against nation,
   And kingdom against kingdom:
   There shall be earthquakes in divers places
   There shall be famines.
24. The sun shall be darkened,
   And the moon shall not give her light,
25. And the stars shall be falling from heaven,
   And the powers that in the heavens shall be shaken.
26. And then shall they see the Son of Man coming in clouds
   With great power and glory
27. And then shall he send forth the angels,
   And shall gather together his Elect from the four winds,
   From the uttermost part of the earth
   To the uttermost part of heaven.

The most noticeable characteristic of the section is that, with the exception of the phrase 'in my name,' and possibly the Son of Man saying in 26 (cf. $14^{62}$), it contains nothing which could not belong to a Jewish-Christian apocalypse, or to a liturgical poem, or even to an early Christian sermon. Further, 'in my name' has the appearance of an insertion. It can hardly mean 'in the name of the Messiah'; it means 'under my authority' or 'claiming the power of my name,' while 'I am he' is a claim to be Jesus or, more probably, the Messiah.[2] Thus, 'in my name' indicates a disciple. But what follower of Jesus would claim to be the Messiah or to be Jesus *redivivus*? Thus, the phrase is an unsuccessful attempt to explain *A* as a prophecy of Jesus, and by its incoherence suggests that *A* is of a different origin. Confirmation of this hypothesis is supplied by the fact that, if such is the character of *A*, it is possible to give a credible account of the compilation of Mk 13. Mark was committed to the difficult task of combining two streams of alien tradition, a historical forecast of the destruction of Jerusalem (already coloured by apocalyptic interpretation) and a current apocalyptic discourse, together with sayings and parables of Jesus serviceable to the exhortation 'Be on the alert! Watch!'

[1] Cf. Manson, *The Mission and Message of Jesus*, 621 f. The view that Mk $13^{14}$ has been rewritten in the light of the design of Caligula in A.D. 40 to set up his statue in the Temple seems to me less probable than the explanation given above.

[2] These interpretations of Ἐγώ εἰμι seem preferable to the view that the phrase means 'The Christ has come, the Parousia has arrived.' Cf. W. Manson, *JTS*, xlviii. 139.

IV.

Can a convincing explanation of the genesis of Mk 13 be given on the assumption of the prior existence of *A*, *B*, *C*, and *D*? In the nature of the case the explanation must be conjectural, but it can be controlled by evidence.

If the sources are those already indicated, there can be no doubt that the Evangelist accomplished a difficult editorial task with no little skill and in a relatively conservative spirit. He was obviously attracted by *A*, which expressed his own convictions, and which he regarded as genuine prophecy. What course, then, was more desirable than to expand *A*, in line with its apocalyptic character, to insert within it at suitable points *B* and *C*, in the interests of the prevailing belief that definite signs would precede the End, and to add the sayings and parables of 28–37 in *D*? The breaking of *A* into two parts, 5–8 and 24–27 is in every way intelligible. Already *A* mentioned signs leading up to the Parousia. Were there not also other signs, and, in particular, the sign of persecution traditionally connected in religious thought with the period of the 'Messianic Woes'? Accordingly, *B* was inserted after 8, at the point where *A* mentioned wars, earthquakes, and famines, and before it went on to speak of celestial portents and the Parousia (24–26). If *C* was originally connected with 3 f., it was natural to detach it and to insert it at the same point, but after *B*. It may be that Mark himself replaced a more direct reference to armies encircling Jerusalem by the reference to 'the Abomination of Desolation,' obscure to enemies but intelligible to readers familiar with the Book of Daniel, to whom he gave a hint in the words 'Let him that readeth understand.' Or, again, it may be that this change had already been made by the author of *C*, while it is not impossible that the cryptic phrase was used by Jesus Himself. In any case, the apocalyptic significance seen in the event made it a suitable course to insert *C* within the framework of *A* at the place where it now stands. Was it not believed that the apostasy would come first, and the Man of Sin revealed, 'the son of perdition, he that opposeth and exalteth himself against all that is called God or is the object of worship; so that he sitteth in the temple of God, setting himself forth as God' (2 Th $2^{3f.}$)?

Various editorial links were needed to assemble the material: the declaration preceding *B*, 'These things are the beginning of travail' (8c), together with the warning, 'But take heed to yourselves' (9a), and after *C* the resumptive caption, 'But in those days, after the tribulation' (24a). It was necessary also to add exhortations which would extend the relevance of the discourse beyond the four disciples, Peter, James, John, and Andrew, to Christians now living in Rome. *D*, or the sayings-collection, supplied this need. Sayings and parables were available which spoke of an event which would be fulfilled within the limits of a generation (30), generally understood to be the Parousia, but which denied knowledge of the precise time (32), and parables (28 f., 34–36), interpreted eschatologically, so much so that in the second parable the figure of the porter had been forced into the centre of the picture. Thus, by the catechetical teaching of the Church at Rome, the way had been prepared for the reiterated injunction to watch, and for the assurance that what was said to the disciples was said to all (37).

The implications of this reconstruction must be frankly faced. It implies that not a little in Mk 13 is secondary tradition. But, on any valid interpretation of the chapter, this result is inescapable. Moreover, there is gain as well as loss. We are not explaining away genuine sayings, but recognizing them where they exist or where traces of them can be seen beneath the surface, and we are freeing the tradition from overgrowths which hide the thought and teaching of Jesus. We gain also a revealing picture of the thought of the Church at Rome about the period A.D. 65. We are far from robbing the teaching of Jesus of its essentially eschatological content, which is unmistakably present in many genuine sayings, but which, for the most part, describes eschatological hopes fulfilled in the Person of Jesus and in the events of His historic ministry. We are not even compelled to deny that He appealed to Dn $7^{13}$ as a prophecy which men would see to have been fulfilled in Him (cf. $14^{62}$). On the contrary, the further development of the tradition is more easily understood if He did appeal to that prophecy. What we detach from His shoulders is the glittering apocalyptic robe with which primitive Christianity clothed Him, and with which He is still draped in popular Christian expectation.

# The Temptation of Jesus.

By Professor A. Victor Murray, M.A., B.D., President of Cheshunt College, Cambridge.

## I.

The Early Church seems to have been more convinced of the Divinity of Jesus than of His humanity. Before a line of the Gospels was written His mighty acts had been shown among strange peoples who never came within reach of His living voice. In Christ alone and nowhere else in the ancient world, not even in Stoicism, the divisions between bond and free, male and female, Jew and Gentile, Greek and barbarian, had gone down. The middle walls of partition had been broken. There was no other name given among men by which people were being saved. Of a surety therefore this man was the Son of God.

But was He a real man? He spoke as if He were, but how could He have been? The later theory that He had two natures was a confession that He was not a real man, for real men do not have two natures, and yet this was a theory of the orthodox. The heterodox had their own theories—Docetic, Gnostic, and the like—all of them emphasizing that the unbelievable ought not to be believed.

Against all this we have a protest in the New Testament itself, the Epistle to the Hebrews. The author is clear that Jesus is a real man, limited, suffering, offering up strong crying and tears, and, above all, 'tempted in all points like as we are.' He adds, 'yet without sin' but this does not contradict his thesis, for if Jesus was without sin it was because He did not sin and not because He could not.

But if He could sin and did not, what was the sin of which He might have been guilty? The author is not thinking here of any doctrine of atonement, in which the sin was not His own sin but that of mankind. Luther has a grim passage in his commentary on *Galatians* to the effect that the greatest sinner in all the world was hanging on the Cross, but this is a piece of Reformation scholasticism, not to be taken literally. Indeed, if taken literally it is nonsense. But the author of Hebrews is concerned with Jesus' own temptation to sin and is quite certain that it was in all points similar to ours.

The two-nature theorists, whether old orthodox or modern neo-orthodox, never squarely face this question. 'Sin' to them is apt to be just part of the theologian's stock-in-trade, just as 'liberty' and 'democracy' belong to the kit-bag of the political philosopher. Once these concepts lose their personal and even their individual reference they become abstractions—necessary, no doubt, to thought, but mere verbal jugglery unless capable of re-translation into concrete terms.

If Jesus, then, was tempted in all points as we are, we have to ask ourselves how are *we* tempted? Pride, jealousy, envy, sexual irregularity, greed, sycophancy, falsehood—all these and more are always with us as temptations. Were they with Him? When He spoke of the sin of looking after a woman to lust after her did He know that temptation from within? If not, what are we talking about?

## II.

Temptation is a curious thing. There is no end to it, and we are never free from it. We conquer it at one level but it simply comes again at another level and in a different form. The calm assumption of the middle-aged, for instance, that sex temptations belong particularly to the period of adolescence is a flattering unction laid to their own souls. Eminence in the Church is no vaccination against temptation. A great deal of the cheap wit expended at religious gatherings about wives and women discloses in the speaker an unrecognized source of temptation.

Let us, therefore, take one temptation as an illustration and follow it through.

Among boys there is a pretty general temptation to cruelty. Tying a can to a dog's tail or torturing the cat or screwing another boy's arm represents a primitive way of yielding to it. By the grace of God, or more often by the simple passage of time, these things cease to be temptations and we may reckon this to our spiritual credit account.

But it comes again, not in that form, but more 'refined.' There was once a brute at my school who tried to teach me French. He had a strong objection to corporal punishment because it was 'cruel,' but he had a sarcastic tongue which caused far more suffering than the cane. To this form of the old temptation he gave way every time, probably because he did not know what it was.

And so we go up the scale. We may overcome the temptation at the level of physical pain and again at the level of sarcasm only to be defeated by it at a still higher level. A generation ago in one of our Church Courts a Fundamentalist fanatic year after year used to bring a charge of heresy against a brother minister. It was always turned

down but there was no mechanism to prevent it being brought up again, and so it was, year after year. It would have shocked the plaintiff to be told that he was simply giving way to the old temptation of cruelty. He liked hurting the other man. Vices do not become virtues because they are practised in the name of God. Part of the attraction of authoritarian views is the cover they appear to offer for the respectable enjoyment of the natural instincts of cruelty and self-assertion.

Thus the further we rise in the Christian life the more subtle and unrecognizable do the old temptations become. Indeed, part of the art of Christian living consists in the ability to spot your temptations for what they are. When the saints speak of themselves as sinners, and when good men are so sensitive to their own shortcomings that men less good accuse them of mere scrupulosity, they are not being either modest or metaphorical. They are exhibiting that realistic sense of temptation which always accompanies sanctity.

III.

To our Lord, therefore, we may expect that our temptations came with much greater subtlety than they come to us, and yet they are the same temptations. In what diverse ways they came we have little to indicate except that it is clear that they did come. Why all these nights in prayer? Why Gethsemane? How was it that the disciples were 'they which have continued with me in my temptations?'

Yet there is one particular temptation the progressive history of which is recorded in the Gospels, and it is seen to follow the law of all temptation.

In the pictorial representation which Jesus gave to His disciples of the temptations of His own heart the third is the most striking because it is the most ordinary. The kingdoms of the world and the glory of them are in the mind of Jesus as the kingdoms to be won. It was for this that He had come into the world. Why not, therefore, make a short cut and use His *obvious* power among men as the means of winning them for the Gospel? His speaking which was not as that of other men, the gladness of the common folk in hearing Him, His miracles which did immediate good to people in need—were not these all Divinely appointed instruments? They looked like it but they were not, and the suggestion was simply a cunning device of the devil. And so in Jesus Himself there is a reticence, even a fearful reticence, about them. 'See that thou tell no man.' 'Rejoice not, that the devils are subject unto you.' 'They will not believe even though one rose from the dead.' (And when, later, that One *did* rise from the dead it was not to Pilate and Caiaphas and the mob that He appeared. He was known only within the circle of faith.)

Thus the temptation was scotched at the very beginning of His ministry.

But it came again with more subtlety and force. At Cæsarea Philippi Peter recognizes Jesus as the Christ. There, however, is the old temptation again! There had been no Crucifixion, no Resurrection, but Peter has stumbled upon the truth. Why then should not everybody be able to see it? What need of a Crucifixion at all?

And so Jesus reminds Peter that the Christ must suffer, and Peter at once puts into words the terrifying thought that is in the Lord's own heart, 'Be it far from thee.' And in this Jesus hears again the voice of the tempter in the Wilderness. Peter's confession is Jesus' temptation. And so He not only says, 'Get thee behind me, Satan,' but also, according to Mark, 'he called unto him the multitude with his disciples' and publicly accepted the rôle of the Suffering Servant. 'Whosoever would save his life shall lose it.'

This public declaration made victory over temptation more certain, but it did not remove the temptation. It came still later with yet greater subtlety. In Jn 12 is a story which Loisy held to be apocryphal, that of the visit of the Greeks. 'Sirs, we would see Jesus.' And when Jesus is told of it, what does He say? 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.' It is this apparently irrelevant remark which made Loisy sceptical. But it is by no means irrelevant. The old temptation is present again. Whoever these Greeks were they were not fanatics. They would not be likely to turn and rend Him when they found that He was not going to be the head of a Zionist temporal kingdom. He would have been listened to had He gone with them to Alexandria or wherever it was from which they came, and He would have ended His days as a respected and beloved teacher. This did not look at all like the temptation in the Wilderness and a bowing down to Satan, but Jesus saw it to be such and was not deflected by it. 'He that loveth his life loseth it.'

All these incidents have a bearing on the story of Gethsemane. 'Let this cup pass' was the temptation, but the answer is given in the request itself, 'nevertheless not my will, but thine, be done.' Here is Divinity in that He did not yield, but here is also humanity in that He, like all of us, needed to rest in God for only in God's will is our peace. And so from His conquest over temptation He became not only the world's leader and teacher but also the world's saviour.

And is not this same temptation ours? At a low level it is the temptation to imitate, to be in the swim, to let other people's opinions determine

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ours. Higher up, it is to accept the voice of the people as the voice of God. In some quarters it means the attempt to further the work of God by getting to know all the 'best people' and by being inordinately glad if this or that eminent scientist, or this or that politician is willing to appear on a Christian platform. And for ourselves the temptation is to do without prayer and to 'cash in,' as the saying is, on our own gifts, our own persuasiveness, our own correctness of doctrine and ritual—things which look as if of Divine appointment and yet are not. The only sound attitude is that of the humble suppliant in the well-known Negro spiritual—

It's me, O Lord, it's me
Standing in the need of prayer.

# In the Study.

## Virginibus Puerisque.

### The Brabazon Aircraft.

By the Reverend Willis A. Fletcher, Bristol.

'I am the way, the truth, and the life.'—Jn $14^{6}$.
'Whatsoever thy hand findeth to do, do it with thy might.'—Ec $9^{10}$.

A few days ago I was privileged, with a number of other men and women, to pay a visit to the new Brabazon aircraft, which is nearing the end of its construction at Filton, Bristol. It is a marvel of engineering skill, and made one feel that Jules Verne had really come to life in 1948.

To one whose knowledge of these things is very limited, it was just bewildering. The monster, weighing one hundred and thirty tons, stood in its hangar like a great bird just ready to take off. By its side stood a Lancaster bomber, which looked like a Dinkie toy, or a spare part for the tool box. Inside the hangar was a persistent buzzing of electric motors, and of hammering and tapping here and there on the great plane.

Many men were busy doing this and that. Some were working on the eight great engines, which weigh one and a half tons each; others were occupied with coils of electric wire, and very delicate equipment. We were told that the Brabazon would have enough electric power to light a small town. Others were inside the mighty fuselage preparing for the comfort of the one hundred passengers who will fly in it. Round about were other men, working on wood or metal for the various parts of the plane. Each man concentrated on his own task as though nothing else mattered. All seemed very proud to be engaged in the creation of a revolution in flying.

The question in my mind, as I walked the three hundred and twenty feet from one wing tip to the other, was, 'Will it fly?' After all, one hundred and thirty tons is no mean weight to be lifted into the air, to a height of twenty-five thousand feet. I asked the engineer that question. He must have thought me a very stupid fellow. But his reply was extremely interesting. He said, 'On paper, it will fly. Everything is being carefully tested, and nothing is being left to chance. Every man is putting all he has into it. It must fly; it will fly.'

'Every man is putting all he has into it.' Many minds, but only one thought; many brains, doing many tasks, but all with the same intention—to make the Brabazon fly. Some of the men were doing jobs which seemed to have little to do with flying, but there was no doubt that each worker regarded his job, however insignificant it seemed, as vital to the success of the experiment. If their earnestness was any indication, the great Brabazon will fly all right.

Success will depend on every man keeping before him that one thought. It is the same in all spheres of life, and particularly in the Christian life. Our minds are occupied, and our hands engaged, with tasks which sometimes seem to have little or no relation to the coming of God's Kingdom. We can rest assured, however, that if we will keep before us this greatest of all ideals, and keep in our hearts the love of the Lord Jesus, His Kingdom *will* come. Let us each say, as the engineer, 'It *must* come; it *will* come,' and do our own little tasks as though it all depends on us—as it does.

## The Christian Year.

Second Sunday after Epiphany.

### My Lord and My God.

By the Reverend H. V. Martin, M.A., B.D., Ph.D., Cores End, Bourne End, Bucks.

'Whom say ye that I am?'—Mt $16^{15}$.

A frequent cause of misunderstanding arises when people use a term with a different content. We know how both the Russians and ourselves speak of Democracy. But what *they* mean by it is so different from what *we* understand the term to mean. The same is generally true of the word 'Christianity.' What is Christianity? What do we understand by it? What is its essence?

Some would say that Christianity means believing certain doctrines about Christ. A Christian believes in Christ's Deity, His sinless perfection, His atoning death, His resurrection, and His second advent. It is belief in these doctrines which marks out the Christian from the non-Christian. This is the answer of Orthodox Fundamentalism.

Others say that the essence of Christianity is

spiritual communion with Christ. By meditation, by attendance upon Christian rites, and by mystic communion with Him, we achieve real Christianity. This is the answer of Ceremonial Mysticism.

Others, again, maintain that Christianity is not a matter of accepting certain doctrines, nor of religious emotionalism. Christianity is a life. To guide one's life by Christian standards of value and to cultivate in action the Christian virtues, this is the heart of Christianity. We may call this the answer of Moralistic Humanism.

Which is right according to the New Testament? We may think that each is partly right but incomplete without the others. But I hold that all three are fundamentally wrong because they approach the question in a wrong way. To me, Christianity means a personal relationship to Jesus Christ. This is primary. Doctrine, worship, and morality are secondary.

That is why Christ challenged His disciples at this critical point in His earthly ministry. 'Whom say ye that I am?' This is not an intellectual question to be answered dispassionately and objectively. It is an existential question, a challenge to man at his deepest point, his will. It is existential, because on the individual's response hangs his true existence for time and eternity. There are three possible answers in the main to Christ's question.

The first is that Christ was a deluded religious fanatic, a man who developed fanciful illusions about His origin and destiny. This in effect is the answer given by His fellow-villagers of Nazareth. 'Is not this the carpenter's son?'

This in general is the answer of Karl Marx and orthodox Communists. Christianity is a delusion fostered by cunning capitalists and scheming clerics for their own ends. The attention of the workers is thus distracted from the harsh realities of earth by pointing them to sweet fantasies of heaven.

Many cynics and materialists have this same opinion of Christ. Was it not Gibbon in his *Decline and Fall of the Roman Empire* who wrote: 'Religions are to the simple equally true, to the philosopher equally false, to the ruler equally useful'?

Well, does this answer satisfy you and the facts? Are you prepared to accept that the One, who was the source of the mighty influence for good which Christianity has been in the last two thousand years, was a deluded fanatic? Could such a madman have inspired many of the greatest men of history along the path of sanity and human progress? The choice is before you. But I maintain that the whole of history is against it, and our common sense repudiates it. Jesus was no mad villager of Nazareth.

The second answer classes Jesus as a great religious genius, who revealed to men the true ideals of human life and destiny. This in effect is the answer given by Nicodemus, 'Rabbi, thou art a teacher come from God.' Nicodemus here speaks for many serious and thoughtful people. Jesus is acknowledged as one of the great figures of the world, to be classed with Socrates, Buddha, Muhammad, Confucius, and Lao-tse. Millions in all ages have been influenced by Jesus in their ideas of God and goodness. The late Mahatma Gandhi used to confess his utmost admiration and reverence for Jesus, even though he himself remained a Hindu. Many religious souls in all countries have recognized in Jesus the mark of an authentic religious teacher.

But, somehow, to me this answer to Christ's question is unsatisfactory. It is based upon a shallow and imperfect knowledge of Christ and His impact and impress upon men. If Jesus was only a man like us, even with His developed spiritual insight, do you really think His teaching by itself could have produced the effect which the Christian religion has shown in its followers? The early martyrs did not give their lives for the sake of some abstract truth. They died for a Person. The great Christian missionaries went forth to the wild parts of the earth, not to teach some general religious truths, but to preach the gospel of a Person.

Napoleon Bonaparte was no great Christian but he was an acute observer of men. He once declared: 'I know men, and I tell you that Jesus Christ is not a man.' Do you remember also the words of the great writer, Lamb? 'If Shakespeare was to come into this room, we should all rise up to meet him; but if that Person (Christ) was to come into it, we should all fall down and try to kiss the hem of His garment.' These were not theologians or clerics. They were laymen. There was something about Jesus of Nazareth which impressed them above any religious genius.

We have in their words the clue to the third and final answer to Christ's question: 'Whom say ye that I am?' There is something about Him which demands our deepest homage, reverence and worship. Thomas realized it when he whispered: 'My Lord and my God.' Untold thousands in subsequent ages have felt the same way. In Christ we are face to face with God Himself.

What does this mean for us? It means two things. Firstly, unquestioning obedience. Until we are prepared to yield unquestioning obedience to Christ, the full measure of His stature cannot burst in upon us. The royalty of truth must be met by the loyalty of obedience. The two are riveted in together. The Deity of Christ is not a doctrine to be argued about. There is no proof which can dispel doubt about it. Doubt is only a short way of spelling disobedience. It springs from the hesitant will. Calvin was right when he wrote, 'All correct knowledge of God originates in obedience.'

Secondly, there must be unswerving loyalty to Christ as Lord. Disloyalty brings darkness and spiritual blindness. To answer 'My Lord and my God' means that we accept the challenge of Christian duty and loyalty fully and finally.

A wooden ship on Lake Erie in North America was sailing along some miles from the shore. A fire started in the hold. Despite the efforts of the sailors it spread and took firm hold of the ship. The captain ordered the helmsman to steer the vessel to the nearest point of land. Soon the deck

under the helmsman's feet was ablaze. Flames were all around him. But he stuck to his post. He knew that if he faltered all on board would perish. When the vessel finally grounded all scrambled ashore to safety. The brave helmsman died a few days later of his burns. Have we a loyalty and steadfastness like that? On our loyalty to Christ in this generation depends the Christianity of the next. If we fail—can you visualize a world without Christ?

Christ challenges each one to-day. 'Whom say ye that I am?' We must answer not in words but in deeds. That is ultimately what Christianity means.

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THIRD SUNDAY AFTER EPIPHANY.

## The Triumph of Righteousness.

BY THE REVEREND PROFESSOR NORMAN H. SNAITH, D.D., WESLEY COLLEGE, LEEDS.

'I have been young, and now am old; yet have I not seen the righteous forsaken.'—Ps $37^{25}$.

What sort of righteousness is it that triumphs? and where? and when? and how?

First, in respect of the individual, for this is the psalmist's concern.

The psalmist says that throughout a long life he has never seen a righteous man defeated. By 'righteous' he means moral and generous ('the righteous dealeth graciously and giveth'). He admits that he has known such a man to fall, but not beyond recovery; he always gets on to his feet again. Further, whilst he has seen the wicked man flourishing like the green bay tree, yet suddenly that wicked man has vanished and gone. The psalmist is certain of the triumph of the righteous man ('the latter end of that man is peace'), here on this earth, if not to-day, then to-morrow, and because God takes a hand in the business.

If what this psalmist says is true, precisely and exactly true in his experience, then our first reaction is to say that he must have been singularly fortunate. He could have had but little contact with the rough and tumble of a work-a-day world. We ourselves have all of us known righteous men and women die in sorrow and agony—and helpless, innocent children, too, lots of them. Equally we have known of wicked men and women living in prosperity and luxury, apparently without the slightest concern with what happens to anybody else, and, so far as we can tell, without a care in the world. We may say, 'Ah, but what about the pangs of conscience?' We forget that consciences can be drugged and hearts can be hardened, so that eyes are blind and ears are deaf. It is not the greatest sinner who is most troubled by his conscience, but the most convicted sinner, nay, the greatest saint.

No. The psalmist's experience was not markedly different from ours. He knew what we know. He could have seen what we see, in some respects fewer anomalies, in other respects more. He kept his eyes determinedly shut, like A. A. Milne's dormouse, who

> lay happy, his eyes were so tight,
> He could see no chrysanthemums, yellow or white,
> But all that he felt at the back of his head,
> Were delphiniums (blue) and geraniums (red).

Did he do well in this? A man may shut his eyes and talk with the back of his head for either of two reasons. He may be shutting his eyes to facts and following truth, in which case he is living in heaven; or he may be shutting his eyes to facts and following fantasy, in which case he is living in paradise, a fool's paradise. Who is to tell which is truth and which is fantasy?

*What sort of righteousness is it that triumph* The psalmist knew at the back of his head, that the psalmist was certain, that it is the righteousness of God. It is apparent, even in this psalm (*v.* 21b, the line about the righteous dealing generously and giving) that something more is intended by 'righteousness' than the barely ethical and the legally moral. The righteous man does more than is required either by ethics or by strict morality. This more-than-is-required is characteristic of Old Testament ideas of righteousness (*tsedeq-tsedaqah*). From the time of the eighth-century prophets onwards, there was a particular reference to the lot of the poor and helpless. This emphasis grows until in Second-Isaiah the word can be, and often is, translated 'salvation,' and in later times righteousness (*tsedaqah*) can be contrasted with justice (*din*). We all know of the variant readings in Mt $6^{1}$, where one reading is 'alms' (A.V.) and the other is 'righteousness' (R.V.). The fact of the matter is that in the Old Testament the idea of 'righteousness' is always toppling over into 'salvation.' Certainly the greatest 'righteous act' of the Lord was His rescue of Israel out of Egypt (1 S $12^{7}$). Righteousness is what we can see in this world of the personal activity of the unique, holy, Saviour-God. It shows itself both in His condemnation of sin and in His saving work. The more you know of God, the more you can pick out examples of His righteousness from the welter and confusion of a fallen world. The psalmist therefore maintains that, as Ben Sira put it many years later, no man who puts his trust in the Lord has ever been ashamed, and no man who has abided in His fear has ever been forsaken. When, therefore, his eyes told him that the righteous man had fallen upon evil times, the back of his head insisted that salvation was close at hand.

*Where does this righteousness triumph?* The psalmist had no conception of any life beyond the grave apart from a world of shadows which was the persistence of death rather than of life. If, therefore, the righteous man was ever to know any triumph, then he had to know it here on this earth, and it must show itself in peace and general prosperity. He closed his eyes to everything which was contrary to this as not being evidence, and he picked his facts. 'Most unscientific and reprehensible,' perhaps you say. No, no. Not so much hurry. The facts certainly did not fit his

theory. One of the two must be wrong—either the facts or the theory. He was sure that his theory was right, and it therefore followed that his facts were wrong. Every research scientist knows that there are times when he must not follow his evidence, when he is sure that his 'facts' are not telling the truth; there is something vital that he has missed, or some other major factor interfering, and that he must make his experiments in a wholly different way. The psalmist knew that his facts said the wrong thing. His successors came to see where his facts were wrong. They said, 'There must be another world, other than this which we see and hear and feel. There, in that other world, the righteous triumph and the wicked are cast down.' And so there sprang up a belief in a world other than this, a transformed world, a new earth under new heavens, a glorious world into which there could never enter 'anything unclean, or he that maketh an abomination and a lie.' But this is not all the tale, for some there were who knew that even here, in this world, the righteous may find peace. 'Even the darkness hideth not from thee. . . . The darkness and the light are both alike to thee.'

*When does this righteousness triumph?* Some said that the triumph is afterwards, when all these present trials and sorrows are over. Perhaps it will be in this life (so, as I hold, the Hebrew of Ps $73^{24}$), but, as the years passed by, the Jews looked more and more away to the skies, for God to put His hand through the sky and Himself accomplish what men could never bring to pass. And yet, as we have already pointed out, there were some, even in Old Testament times, who knew of a present peace like the River of God. This sacred river does not flow

> Through caverns measureless to man
> Down to a sunless sea.

It 'makes glad the city of God.' It goes through the desert, and heals the salt waters, and 'everything shall live whithersoever the river cometh.' It is 'a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb.' Then 'the Lord God shall give them light: and they shall reign for ever and ever.' Ezekiel was thinking of a new day in this world; the Seer was dreaming of a 'new Jerusalem, coming down out of heaven from God.' Both are right, for the 'righteous' man can know the peace of God here and now, as well as there and then. The triumph of the righteous man is that peace and serenity, that calmness and assurance which the Christian knows, and knows in spite of any and every circumstance in which he may find himself, however rough and tumultuous his world may be.

*How does this righteousness triumph?* It triumphs by grace and through faith; 'by grace' because it is the gift of God, 'through faith' because it is 'the righteousness of God through faith in Jesus Christ unto all them that believe' (Ro $3^{22}$). Or, lest we should be accused of quoting no one but St. Paul, 'this is the victory that overcometh the world, even our faith' (1 Jn $5^{4}$). This faith is a full and complete reliance upon God, 'a recumbency upon Him as our atonement and our life, *as given for us*, and *living in us*; and, in consequence hereof, a closing with Him, and cleaving to Him, as our "wisdom, righteousness, sanctification and redemption," or, in one word, our salvation.' This does not mean contracting out of the world, but living in it, witnessing in it, proclaiming by the power and indwelling of the Holy Spirit what are these gifts which God does give to men.

And, lastly, how does this righteousness triumph in the world, and when?

This much is certain. Here in this world God's righteousness will be manifested, and in such guise that all men will see it and know. How this will come about, I do not know. When this will come about, I do not know. I do know that it will be in condemnation of all sin and ungodliness, and that once more judgment will 'roll down as waters, and righteousness as a mighty stream.' For all wickedness and apostasy, it will mean terror and darkness and death. But I also know that 'whosoever shall call on the name of the Lord shall be saved.' Always the time for this calling and turning to God is now, for faith itself has to do with Now. Faith does not involve being sure that you will be saved next year, next decade, or the world in a thousand, two thousand years. Faith has to do with Now, a present trust in God, a present assurance, a present serenity—always Now, until, please God, there comes a time, when 'the kingdom of this world is become the kingdom of our Lord, and of his Christ.' Then it is that righteousness shall triumph, 'and he shall reign for ever and ever.'

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FOURTH SUNDAY AFTER EPIPHANY.

## Ridding Ourselves of Anxiety.

BY THE REVEREND R. WRAGGE MORLEY, M.A., CHURCH STRETTON.

'Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.'—Mt $6^{34}$ (R.V.).

The other day some one used to me those well-worn words, 'If I had my life to live over again.' So we are accustomed to support our wilting self-respect. But three times those words have been used to me which stand out in my memory. Once, years ago, when I had been offered a post in the City, better than my dream, and told the hard-headed City man that I must refuse as I had decided to enter the ministry. He turned to me and said, 'If I had my life to live over again, I would do what you are going to do.' Years after, talking with another City man who had been sent on more than one Commission on behalf of the Government, he also turned to me and said, 'If I had my life to live over again I think I should do what my brother is doing.' And his brother was a clergyman. Companionship often colours our words, but these two men were obviously sincere. But the third, whose name I

rget to-day, sticks out still more. For he said at if he had his life to live over again he would ake sure he got the values of life right, so much nxiety came from failure here. So, he said, he ould cultivate the simple things; and he would ake and keep a few more friends.

Well, we cannot have our life over again here. f we could it would take some of the rich meaning ut of it. For the whole kernel of it is growth, dventure, testing, experiment. The land of egret and surmise is an unhelpful territory. We ave got to make a fist of the life that now is, ith the self that we have now created.

When we come to analyse it, it is this tangled kein of life that bothers us. We get so immersed n this and that, so many diverse desires fill our earts, that before we know where we are we ecome like a juggler at a fair, only without his kill, trying desperately to keep all the balls going t the same time. It is a wearing experience, still vorse when, as now, we are dogged by a vague vershadowing fear of the future.

1. *Why are we anxious?* Not usually because f some big and clearly defined things almost ertainly coming upon us; but rather a general pprehensiveness concerning a string of ifs and uts and maybes, a string of little fears about our uture and our children's, and a vague disturbed vonder about the world.

Of course, sometimes it is because we have not hut the gate on the past. Some failure daunts us. We won't take it to God and so have the right to orget it. Sometimes it is a decision we failed to nake, and we keep on going back to it in vain egret. Or perhaps we have got into the way of utting things off, trying to square an obligation vith a promise, deservedly uneasy till we have ulfilled it. But in general is it not as my friend aid, that we have got our values wrong, we have et life get out of perspective, confusing activity vith life? So we live afraid for our position, our ealth, our money—fretted, careworn, anxious. The curious thing is that money often seems to ncrease this. A woman scrubbed floors for a iving, and all the time gave liberally to the Church, ever ready with acts of charity. Then, amazingly, she married a man well off, and, to her, wealthy. Soon her gifts fell off, became smaller and difficult o procure. She had suddenly become afraid lest she should lose her money. In plenty she was afraid of poverty; anxiety, unknown before, consumed her. So a famous man of letters said of Louis XI of France, whom he served, 'I have seen him and been his servant in the days of his greatest prosperity, but never yet did I see him without uneasiness and care.' Yet Louis consolidated France, increased her territory and strengthened the power of the throne. Why the fear? Was it because he was 'a master of duplicity and deception,' and so distrusted every one till in the end he shut himself up? One thing is clear; the roots of anxiety are within. Selfishness and fear go together. But we all let the insidious poison seep in. Fear and worry and anxiety eat into most lives. As Alfred Adler said, 'Anxiety is an extraordinary widespread trait. It accompanies an individual from earliest childhood to old age. It embitters his life to a marked degree, keeping him from human contacts, and destroying his hope of building up a peaceful life or making fruitful contributions to the world.' So we come face to face with—

2. *The disabilities anxiety brings.* For one thing, anxiety over what is coming takes the joy and reality out of what we have now. It tires us out, takes away sleep, leaves us with frayed nerves. We are not our true selves. We are divided, harried, uncertain, snappy. So our anxiety affects others too, even if it does not infect them. We become dull and trying to live with. We become an easy prey to all manner of ills. A few years ago the Commissioner of Health of one of the world's greatest cities issued a booklet, *Man's Danger Line Begins at Forty.* He offered eleven rules for the prevention of serious disease, and he headed the list with this: 'For one less hour of worry substitute one more hour of laughter.' It is a significant word, and he is right. But how? Let us turn to our Lord for the answer; for there was nothing He challenged more frequently than this spirit of fear.

3. *What is Christ's remedy?* It is not cheap and easy as so often psychologists tend to make it. Dr. Osler, for example, tells us: 'The problem of happiness consists simply in pressing two buttons, one which shuts off the past, the other the future.' But that is precisely what we find is so difficult to do. Life is not so easy or mechanical as that. What then does our Lord say? (1) *Do a little thinking.* 'Is not your life more than food?' And then with a smile He bids them look round on the birds, the flowers, and all the simple, sunny things of life. 'Besides,' He says, 'what can you do? Can you increase your height or lengthen your life? Get a little more perspective into life. Find out what are life's truest values and biggest things.'

Of course Christ is not speaking against proper forethought. He does not say, as the old version has it, 'Take no thought,' but 'Be not anxious.' He who exercises no forethought may well worry. But, think a little, distinguish between justified and unjustified anxiety. Be ready to laugh at yourself; concentrate a bit more on the joys and good things you have. Anxiety is not the effect of our circumstances upon us; it is our way of looking at circumstances.

(2) *Remember your Father.* 'Your heavenly Father knoweth ye have need of these things.' Cultivate a spirit of trust and dependence. It should be easy if we would but keep our eyes on Jesus, who came to show us what God is like. We know we can trust Him. And He banked His whole life on this, that we can trust God, that He has us in His heart. Of course we have our part to play. As the old Greek proverb has it, 'God gives the birds their food, but He does not throw it into their nests.' Take your troubles to Him and leave them there. Start the day with a clean sheet and with this remembrance. When we trust One who we know is adequate and trustworthy, cares vanish and our powers are renewed.

(3) *Get a dominating purpose in life.* 'Seek first the kingdom of God.' Without this life goes stale and loses its coherence and impetus. Years ago Alfred Noyes reminded us that 'our art, our literature, our politics are impoverished for lack of a fundamental faith that would enable us to face life with confidence and to feel as our father felt the thrill of a great purpose.' We need something to sweep us out of ourselves. Then our fears vanish. Otherwise life becomes an attempt to give ourselves a comfortable existence. And God does not come to those who take this attitude in life. When others come in, life becomes bigger, and when God's cause is at stake and is our deepest concern, we forget our fears.

(4) *Get on with to-day.* 'Sufficient unto the day is the evil *thereof*.' 'God broke the years to days and hours' to help us. 'Night with her train of stars and gift of sleep' comes after every day to fit us for the next. So God would teach us, for all our large views and forethought, to live a day at a time. Then it is remarkable what poise we find, what reserve forces come to help us for all God's adequacy is available for courageous souls. 'Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.' Or, as George Herbert puts it, 'Undress your soul at night . . . by shedding, as you do your garments, the daily sins, whether of omission or commission, and you will wake a free man with a new life.'

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FIFTH SUNDAY AFTER EPIPHANY.

## Patience.

BY THE REVEREND WILLIAM BARCLAY, B.D., GLASGOW.

'We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.'—Ro $5^{3.4}$.

'Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.'—1 Th $1^{3}$.

Of all Christian virtues patience is at first sight the least thrilling. The very word has a dull, weary, resigned, defeated sound in our ears. Ambrose Bierce cynically defined patience as 'a minor form of despair, disguised as a virtue.' And it is true that too often we think of patience as something we are obliged to have when we cannot have anything else. But the New Testament word for patience is very far from having that meaning. A great scholar defines the New Testament word for patience as meaning 'a masculine constancy in holding out under trials.' That is to say that so far from being a dull, defeated thing, patience ought to be a thing instinct with the spirit of unconquerable courage and gallantry. George Bernanos somewhere says, 'The opposite of a Christian people is a people grown sad and old.' We must therefore, in the very first instance, banish from our minds the idea of a sad weariness which clings to this word patience and we must think of it as a shining, radiant, masterful thing.

For one thing, *real patience is waiting plus work.* Too often we think of patience as sitting with bowed head and folded hands in passive inactivity. Patience is certainly waiting; but very often patience is waiting combined with work. Sometimes we think of a great writer or a great composer or a great artist sitting waiting for inspiration to come to him. But though the great ones knew that they were waiting for that magic touch of inspiration, they did not wait in passive inactivity. Balzac spoke of himself in regard to his work as 'plying the pick for dear life like an entombed miner.' Flaubert spoke of himself as 'sick, irritated, the prey a thousand times a day of cruel pain but continuing my labour like a true working-man, who, with sleeves turned up, in the sweat of his brow, beats away at his anvil, whether it rain or blow, hail or thunder.' These men knew that patience did not mean resigned and hopeless inactivity; for them it meant that they were waiting but while they waited they worked, refusing to be defeated by the frustrations of life and refusing to abandon the task they had set themselves to do.

Even if patience does mean that for a time there is nothing to do but wait that waiting is not mere waiting—*it is waiting plus expectation.* George Bernard Shaw for instance, described the Fabian policy like this: 'For the right moment you must wait, as Fabius did most patiently, when warring against Hannibal, though many censured his delay; but when the time comes you must strike hard, as Fabius did, or your waiting will be vain and fruitless.' There is there the great truth that real patience is not grimly waiting for the end of things; it is expectantly waiting for the beginning of things. Once a doctor has dressed a patient's wound or has set his fracture in a splint there follows a time when it is true there is nothing to do but wait; but the waiting is not for death; the waiting is for life. To meet life like that is not to meet life with a cheap and a futile optimism; it is to meet life with the fundamental Christian belief that God has a purpose and a plan and that if we stoop into some tremendous sea of cloud in God's time we will arrive, if we have kept our loins girt and our lamps burning and are ready for God's opportunity when it comes.

This, therefore, means that patience means *waiting plus hope.* Here is one of the tremendous things about Paul's view of life. In our two texts he quite definitely connects patience with hope. Tribulation, he says, produces patience; patience produces experience. So far we would agree with him, for so far he has done nothing other than state a truism which is woven into the very fabric of life. But then, if we were to go on, many of us would proceed to say, 'and experience teaches us all the things that cannot be done.' Sometimes when we are present at conferences and committees and courts of the Church and when discussions as to some adventurous course of action are taking place, it would seem from the discussion that in a great many cases all that experience has taught us is the vast number of

things which cannot be done. But Paul goes on to finish his chain of things not with a resigned submission to the impossibilities but with the really astonishing statement that for him at least experience had produced *hope*. Cavour, the great statesman, once said that 'the supreme quality of a statesman is *the sense of the possible*.' In far too many cases we have a highly developed sense of the impossible. But Paul would have agreed. Paul knew men; he knew how fickle men could be, even the best of them; he knew how heart-breaking men could be, even his closest friends; he knew how slow men could be to learn, how easily they could be seduced from the truth and how quickly they could slip back into error; and yet Paul never ceased to believe in men. Paul knew life; he knew—none better—how agonizing life could be. The man who wrote 2 Co $11^{24-28}$ knew well all that life could do to a man; and yet to the end of the day he loved life as an exciting and an adventurous thing. Paul knew God and just because he knew God, Paul had patience but it was a patience lit and glowing with hope. As Browning wrote in the Epilogue to *Fancies and Facts*:

> One who never turned his back but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.

Therein is the true Christian patience which is also hope.

But we can go one step further even than that—the Christian patience is *waiting plus certainty*. And here we have the great example of Jesus Christ Himself. One of the most suggestive and the most illuminating things in all the Gospel history is the fact that Jesus never foretold His sufferings and His death without also at the same time foretelling His resurrection. After Peter's great confession of faith at Caesarea Philippi Jesus began to forewarn His disciples of that which awaited Him at Jerusalem. 'The Son of man must suffer many things, and be rejected of the elders and the chief priests and scribes, and be killed, *and the third day be raised up*.' And every time that warning of suffering is repeated that climax of ultimate triumph is added to it. One of the most amazing juxtapositions in Scripture lies in the setting together of the last verses of the twenty-fifth chapter of St. Matthew's Gospel and the first verses of the twenty-sixth chapter. The last verses of the twenty-fifth chapter tell us the Parable of the Sheep and the Goats and they begin, 'When the Son of man shall come in his glory.' The second verse of the twenty-sixth chapter is, 'Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.' With the Cross looking Him straight in the face, Jesus' thoughts go beyond the Cross to the ultimate triumph. To the disciple it shall be as it was to His Lord. For us also the way of Christ may be the way of the Cross. But when fidelity is hard and when we are passing through difficult times, so that men's hearts are failing them for fear, then let us also have patience, not the dull, resigned, defeated patience which waits grimly for the end, but the patience which is founded not only on hope but on certainty.

> For right is right, since God is God,
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin.

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## Septuagesima.

### The Call to Endurance.

By the Reverend George Johnstone Jeffrey, D.D., Glasgow.

'Now they do it to obtain a corruptible crown.'—1 Co $9^{25}$.

There was one sight which thrilled the Apostle to the marrow of his being. It was the figure of a young athlete, lithe, supple, by constant exercise stripped of every ounce of superfluous flesh, straining at the leash to run the race that was set before him. Well did Paul realize the abstinence, the perseverance, the self-mastery that went to the moulding of such physical perfection. How he envied such concentration of purpose in the interests of the Kingdom of God! The athlete submitted wholeheartedly to such rigorous discipline for a mere twist of olive leaves that faded in a few days. The Apostle longed that his converts would bring to their self-dedication a like passion of intensity. 'They do it to obtain a corruptible crown, but we an incorruptible.'

Think first of the perennial *necessity* for Christian endurance. There is an illusion about that dies hard. It conceives that while there is no limit to the discipline required to master a science or to develop the human body, religion can, in large measure, be left to take care of itself. After some earnest act of self-surrender, the spiritual life should go of its own momentum. It is a fallacy that cannot be too early cast out of the mind. *Nothing goes with its own momentum in this life except something that is going downhill.* The spiritual thoroughbred is like the physical in this, that he also must be prepared for a similar self-denial and self-watch. Every day he stands as at the dividing of two roads—the one the hard, narrow path ascending to the shining white peaks of the spirit, the other the broad, sweet, downward vistas of the flesh. This is the fight to which every Christian is conscript. And it is a good fight, for it is infinitely rewarding. The athlete's 'reward' was a rapidly fading garland. His true reward was something greater far. It was a body disciplined to the last degree, warm with the glow of exuberant health. So is it in our conflict. The spiritual athlete suffers many a heart-break, many a temporary set-back. But he never gives in,

For he that endureth to the end shall be saved. He sets his life to an ennobling rhythm.

> If what shone afar so grand
> Turn to nothing in thy hand
> On again! The virtue lies
> In the struggle, not the prize.

With experience we learn to accept these daily hard, but beneficent conditions with alacrity. C. S. Lewis in *The Screwtape Letters* lays it down as a sure sign of spiritual growth that the Christian disciple now 'makes none of those confident resolutions which marked his original conversion. No more lavish promises of perpetual virtue, not even the expectation of an endowment of grace for life, but only a hope for the daily and hourly pittance to meet the daily and hourly temptation.'

Again the rigour of these daily conditions is greatly enhanced by the *fellowship* of endurance. The War and its heart-breaking aftermath has summoned us all within a fiery circle of suffering. It kindles the best in a man when he remembers that he is henceforth enlisted in a great brotherhood of redemptive suffering. There is a notable passage in C. E. Montague's *Rough Justice* which brings this high conception vividly before us. Speaking of his hero, he writes: 'He had grasped the idea of history. He had come to see civilization, the real thing, face to face, not the dead word that we use lifelessly but the living, magnificent figure, everlastingly fighting its way through wastes of sand and thorns, with eyes that appealed for help to all the brave and clean-hearted.' We Christians would put it even more poignantly. We believe that in the tragic, bleeding world Christ is being crucified afresh and from His Cross He is summoning us anew to a selfless dedication, to an unstinted loyalty to 'a love that asks no questions, a love that stands the test.' The man is strangely made who does not feel in his deepest being the call to such endurance. We live in a world where not only material things but spiritual have risen enormously in value. A new exacting standard has been set for our conception of self-sacrifice. There was a day when the men in the navy read a notice—'Volunteers wanted for an expedition of great hazard. Those offering themselves must not expect to return.' It was such an appeal that produced the epic of Zeebrugge. And we learn that the expedition could have been manned three times over. When such a spirit invades the Christian Church it will ride forth conquering and to conquer. May it awaken the hero who lies hidden in the commonest of us.

> I ask no heaven till earth be thine
> No glory crown while work of mine remaineth here.
> When earth shall shine among the stars
> Her sins wiped out, her captives free,
> Her voice a music unto Thee.
> For crown more work give Thou to me
> Lord, here am I.

To arm us to this endurance let us remind ourselves of *its supreme incentive*. No Christian is called to self-denial for its own sake. Nor should we forget that all the striving and self-immolation in the world will never earn our own salvation. Everything in 'this grace wherein we stand' is given, not earned. All is without money and without price. But, once this glorious enfranchisement pervades the soul, we make the discovery that there is no force in the world so exacting as love. The things that are impossible to the mere concept of duty become magnificently possible when done 'for somebody's sake' and 'at somebody's call.' What miracles of endurance will a mother gladly embrace for the sake of an ailing child! And herein lies the secret of all great Christian living. Little do we anticipate in the first blush of our youthful Christian enthusiasm the rigours of the uphill journey that lies ahead. But to the Christian, lured on by the love of Christ, there can be no looking back. To the hardy climber

> Hill peeps o'er hill, and Alps on Alps arise.

From the Cross of Christ to the present day streams the procession of great spirits who have, for His sake, counted the world well lost. They are of every clime and every condition. They flow through history as a great fertilizing river, 'and every thing shall live withersoever the river cometh.'

When we suffer our light to burn low, when our witness has become dubious and non-committal, when we flounder in 'a mush of concession,' when we have become men of flabby will and lukewarm heart, may the vision of this glorious company rally us like a trumpet-call.

# Recent Foreign Theology.

An admirable exposition of the worship of the Protestant Church of Alsace-Lorraine by Professor Robert Will of Strasburg (well-known by his classical work, *Le Culte*, in three volumes, published some years ago, and in recognition of which he received his D.D. from the University of Glasgow), entitled *Le Culte de l'Eglise de la Confession d'Augsbourg en Alsace et en Lorraine*, was published in October in Strasburg. A more excellent rationale of worship, written in brief compass, would be difficult to find, and this little work may be recommended to all students of liturgy, especially to those who desire to understand the worship of the Churches of the Reformation.

William D. Maxwell,
*Glasgow.*

**The Lord of Hosts.** The precise significance of the 'Hosts' in the familiar expression 'Lord of Hosts' has been often discussed and widely different views put forward. They have been identified as the Israelite armies, perhaps associated especially with the Ark, or the stars, or the angels, or the elements of Nature, or the demons, or as equivalent to the universe, or the term has even been taken to be the equivalent of an adjective, and the title rendered 'The Warrior Yahweh.' A doctoral dissertation by a Belgian scholar has now been devoted to an elaborate examination of this question.[1] The author first reviews the variety of opinions already advanced, and then proceeds to examine all the occurrences of the term in the Hebrew and Greek texts, following this with a study of the passages in which the words צבא, צבאות and צבאים are found in the Bible apart from the Divine name. This study enables the author to eliminate some of the proposals advanced, and leads him to conclude that the most common meaning of צבאות is the whole people of Israel, rather than the armies of Israel. He next turns to a historical and finally to an exegetical study of the term יהוה צבאות leading to the conclusion that there was development in the connotation of the term, and that with the deepening theological conception of the character of God, a higher meaning was given to the 'Hosts.' At first, Yahweh was thought of as the God of the Israelite people, but the prophets lifted this to the thought of Him as the guardian of the moral law, the controller of the forces of Nature and of the nations, and even as the vindicator of the moral law by the visitation of His own people. No single connotation is to be found in the expression through all the period, therefore, but as men's ideas of God grew, so they modified their thought of the 'Hosts' which He commanded. While the author might with advantage have compressed his study somewhat, it is a judicious work worthy of careful study. Its conclusions are not revolutionary, but are eminently reasonable, and they mean that while 'God of the demons,' or 'the Warrior God,' can never be the significance of יהוה צבאות no single meaning can be pressed on every occurrence of the term.

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**The Christian Philosopher.** From Strasburg comes a book, which the reviewer found not very easy reading, on *The Condition of the Christian Philosopher*.[2] By the Christian Philosopher the author does not mean merely the philosopher who happens to be a Christian, and who by the categories of philosophy tries to reach by reason the reality behind the universe which ever conceals itself, but the thinker who has received the revelation of the God who unveils Himself in Christ, and to whom truth is therefore not finally an abstraction but personal and accessible in the concrete setting of history. He works not with the Hegelian dialectic of thesis, antithesis, and synthesis, but with the dialectic of tension, and a tension which is always eschatological. In the concluding chapter of the book he is defined as a man who knows in what age he lives, and who places man in a universe whose dimensions are given to us by Jesus Christ. It is doubtful how far the philosophers will allow his title to be a philosopher. For Mehl has not in mind the man who draws on philosophy to express his beliefs in rational propositions, but the man who 'knows that the Kingdom is near, that all things are about to be made new, and who prepares himself, in his philosophic reflexion, for the coming of this Kingdom—in short a man whose thought knows the eschatological tension.' To the reviewer the book seems to be more valuable as an essay on the importance of Christian faith than as one on the Christian philosopher.

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**Christ and Time.** The important work by Professor Cullman, on *Christ and Time*, which was noticed in THE EXPOSITORY TIMES,[3] has now appeared in a French translation.[4] This is to be warmly welcomed since it will bring this study into the hands of a wider circle of readers. It does not seem to have been in any way revised by the author, who is indebted to M. Pierre Jundt for the editing of the French text. It is much to be hoped that an English edition will not be long in following.

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**The Church and Money.** A Swiss pastor has written a small book dealing with the question of *Money in the Community of the Church*.[5] In it he discusses Church property, the sources of Church income, mutual help within the fellowship of the Church, and the maintenance of the ministry. Holding that money is not consecrated merely by being possessed by the Church, but only when it is used for the glory of God and in His service, he maintains that the Church should not be concerned to amass wealth, but to spend wisely of its resources in a spirit of consecration. Raising the question whether it is right for the Church to be financed by the State, he affirms its prior duty to be free, and its necessity to know no lordship but that of Christ. On methods of Church finance he is doubtful of the practice of minimum subscriptions, which savours too much of voluntary societies, and still more doubtful of finance by Sales, which can easily degenerate into mere business operations. But he is more concerned with the spirit than the method, and with the necessity for the Church to be maintained by gifts which express the true consecration of its members to its Head. Similarly, he is concerned that there should be throughout the Church a real fellowship, leading to a sharing with one another in need.

[1] Dr. B. N. Wambacq, *L'épithète Divine Jahvé ṢᵉBa'ôt : étude philologique, historique et exégétique* [1947]. Desclée, de Brouwer, Paris and Bruges.

[2] R. Mehl, *La condition du philosophie chrétien* [1947]. Delachaux et Niestlé, Neuchâtel and Paris (Swiss Fr. 8).

[3] See THE EXPOSITORY TIMES, LIX. vii. 193.

[4] *Christ et le Temps* [1947]. Delachaux et Niestlé, Neuchâtel and Paris (Swiss Fr. 7.50).

[5] H. Roux, *L'argent dans la communauté de l'Eglise* [1947]. Delachaux et Niestlé, Neuchâtel and Paris (Swiss Fr. 2.50).

Here, again, he advocates no rigid form of organization, but rather the spirit of a true brotherhood in Christ. Finally he argues on the basis of the New Testament for the right of the minister to be maintained, but only so long as he is no mere professional officer, but one truly consecrated to the service of Christ. Moreover, the minister remains, like Paul, free not to receive a salary where it cannot be rightly given. Here he notes that Paul was willing to receive gifts from the poor Philippians, but maintained his own independence of the rich Corinthian Church. Altogether this little book is marked by a fine spirit which could with advantage be found in all churches and in all ministers.

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**The God Who Comes.** From Switzerland again comes a short study of Old Testament eschatology under the title *The God Who Comes*.[1] The writer first treats of the past coming of God in the deliverance from Egypt and underlines the capital significance of that event for Israel. Yet never did the backward look suffice, and there was always the confidence that He who had revealed Himself in history and who controlled its course would supremely reveal Himself in its climax. The figures under which His direct intervention is portrayed are reviewed—the lord of the storm, the warrior, the king—and then the general picture of the eschatological scene is examined, with its thought of a general destruction and desolation followed by the renewal of all things and the inauguration of the Golden Age. Terms and ideas associated with the eschatological conception are then briefly examined, such as the Day of Yahweh, the Remnant, the transformation of all things, the end of the age, the fertility and harmony of the earth and its creatures, and the return of the times of Moses and of David. In a final chapter the author maintains that the roots of eschatology lie far back in Israel's story, and that it was not the late development some have supposed, but he does not connect it with foreign thought. He is in line with the Scandinavian School in the early dating of the roots of eschatology, but does not refer to recent work of that School which sets Israelite eschatology in a framework of ancient Oriental eschatology. The reviewer would have preferred to see clearer recognition of development in Old Testament thought and some attempt at a historical treatment.

[1] G. Pidoux, *Le Dieu qui vient* [1947]. Delachaux et Niestlé, Neuchâtel and Paris (Swiss Fr. 2.75).

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**The Paradise Story.** Dr. Y. Laurent has published a brief study on *The Historical Character of Genesis ii.-iii. in French Exegesis at the end of the Nineteenth Century*.[2] He examines the views of Lenormant and of Loisy who emphasized the legendary character of the story and then turns to the work of Lagrange, who was interested first and foremost in what the writer was concerned to teach, and so was able to distinguish between the form and the essence of the story. He was also able to show that there are clearly some elements in the story which cannot be intended to be taken literally. Many French writers contested these views and the arguments they brought forward to prove the literal historical character of the chapters are reviewed. Happily the wisely liberal view of Lagrange gathered many followers within the Catholic Church. Dr. Laurent's little book is valuable for its documentation, which will make it most useful for all who wish to study the many problems in these chapters which are still unresolved, and also for its indication that the Roman Church is by no means so tied to conservative views as many suppose, and for its demonstration of a considerable change in the outlook of Catholic scholars during the past sixty years.

H. H. Rowley.

*Manchester.*

[2] *Le caractère historique de Gen. II-III dans l'exégèse française au tournant du XIX^e siècle* (Analecta Lovaniensia Biblica et Orientalia, No. 1) [1947]. Desclée de Brouwer, Bruges (Fr. 20).

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# Contributions and Comments.

## Romans viii. 28: Text and Interpretation.

In his excellent Commentary, p. 137, Professor C. H. Dodd affirms that the familiar translation is not an admissible rendering of the Greek. 'Paul,' he says, 'did not write: "All things work together for good to them that love God." The literal translation is: "With those who love God He (or, according to the other reading, 'God') co-operates in all respects for good."' Yet the familiar translation of *πάντα συνεργεῖ* is that which was accepted by the Western Church from early times, as the Latin Vulgate, which has *omnia co-operantur*, bears witness. The A.V. followed the Vulgate and was followed by the R.V. (1881), which has the other interpretation recorded in its margin. Tyndale, the Great Bible, and Geneva had already taken the same line; perhaps they knew no other.

The new American Revised Standard Version, lately made available in this country, has departed from the English tradition and translates thus: 'We know that in everything God works for good with those who love him.' This is the interpretation generally accepted by the old Greek commentators of the Eastern Church. But one of them, Theodorus Monachus (Cramer, *Catenae*, iv., 263), admits an alternative to 'God' as subject of *συνεργεῖ*, namely 'the Spirit,' which is prominent in the context. His words are these: *ἢ τὸ Πνεῦμα*

συνεργεῖ, ὅ ἐστι, συμπράττει εἰς τὸ ἀγαθὸν τοῖς ἀγαπῶσι τὸν Θεόν. It is somewhat remarkable that τὸ Πνεῦμα as an alternative subject seems to be generally overlooked by modern commentators, swayed perhaps unduly by the fact that Codd. A B have ὁ Θεὸς inserted after συνεργεῖ. But ὁ Θεός is a questionable insertion which Westcott and Hort admitted to their text not *simpliciter* but within brackets.

The Sahidic Version agrees with A B, but the Peshitta and the Bohairic, while agreeing with the old Greek commentators in not taking πάντα as subject of συνεργεῖ, evidently had not ὁ Θεὸς in the text before them.

The phrase ὁ Θεὸς in A B is awkwardly introduced. It reads very like a marginal note wrongly incorporated in the text, having been originally placed in the margin as a help to the reader in construing the sentence, perhaps to prevent him from adopting the *omnia co-operantur* interpretation as out of harmony with the context and theologically unsound.

But is not ὁ Θεὸς itself, whether expressed or understood, rather disputable in this particular clause? Is it not quite inferior to τὸ Πνεῦμα as interpreting the Apostle's mind? In his use of the terms Θεὸς and Πνεῦμα throughout this chapter he makes a clear distinction between their respective spheres of action and defines their relationship within the Godhead. Professor Dodd aptly states the position (p. 136): 'The Spirit stands for the immanent Divine, but its correlative is the transcendent Divine for whom Paul in the main reserves the name "God." Prayer is, indeed, the activity of the Divine Spirit within us, but it would lose its significance for Paul if it did not ascend to God above us. In the verses which now follow he emphasizes the transcendence of God, His absolute sovereignty and unconditioned will, as the ultimate basis of all our hopes of salvation.' Would the Apostle then have meant ὁ Θεὸς to be supplied as subject of συνεργεῖ and not rather τὸ Πνεῦμα? Consider how the passage runs: 'The Spirit assists our weakness—the Spirit pleads for us with inarticulate groanings, and He that searcheth the hearts knoweth what the Spirit means, because according to the will of God he pleads for the saints. And we know that with those who love God he (*i.e.* the Spirit) co-operates for good, namely, with those who according to Divine purpose are "the called."' If according to God's will (κατὰ Θεὸν) the Spirit pleads for the saints, it is with the lovers of God that the Spirit may be expected to co-operate for a good end.

Professor Dodd goes on to say (p. 139): 'we observe that Paul promises God's co-operation "to those who love God" for which he then immediately substitutes "those who have been called in terms of His purpose."' He is quoting Dr. Moffatt's version. The Apostle's words are τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν, and the phrase undoubtedly refers to the gracious purpose of the transcendent God, which is unfolded in detail in the succeeding verses. There is no co-operation here but sovereign activity.

Indeed ὁ Θεὸς is never said in the New Testament to co-operate with man. The nearest approach to such co-operation is in [Mk] $16^{20}$ τοῦ Κυρίου συνεργοῦντος, where Κυρίου obviously refers to the Risen Lord, not to the transcendent God. Man may co-operate with 'God,' but not 'God' with man. Reverence forbids such equalization.

The difficulties of the text afford an excuse for hazarding a conjectural emendation. All ambiguity would be avoided if the words τὸ Πνεῦμα stood in the original text. πάντα is possibly unsound and may be a mistake for τὸ Πνεῦμα. Palaeography is not unfavourable to the supposition. The scribe may have misread ΤΟΠΝΑ, *i.e.* ΤΟΠΝΕΥΜΑ as commonly contracted in old MSS. Compare 1 Co $9^{23}$, where Codd. A B and others have πάντα δὲ ποιῶ, while the Textus Receptus has τοῦτο instead of πάντα. In the case before us there is no MS authority for the change, which involves of course the deletion of πάντα. But is πάντα required by the sense? Surely the fact, not the extent, of the Spirit's co-operation is the essential point, and the word πάντα may be dismissed without regret as the source of the ambiguity which has beset this famous passage, as seems likely, from the primitive period till the present day.

JAMES P. WILSON.

*Edinburgh.*

## The Ways of Vines.

IN his commentary on Jn $15^{1}$ Dr. Westcott suggested that the figure of the Vine might have been prompted by the sight of 'the fires of the vine-prunings by Kidron.' It did not seem to occur to him that the words would be spoken in the spring-time, and that vines are pruned in the autumn or winter.

Again, in his comment on $v.^{2}$, he wrote, 'We cannot conceive of a vine without branches.' On the contrary, a person who lives in a vine-growing country, such as South Australia, can readily conceive of that, for each winter he sees the vines cut back to the stock and every vineyard nothing but rows of dry butts, bereft of all branches. Or, he himself cuts back his own vine, the branches of which have shaded the sunny side of the house all the summer, until there is nothing left but the dry-looking stem, and the winter sunlight comes streaming in where once there was thick shade. To understand this is to be free of the difficulty under which Westcott laboured, and to have a more acute perception of the whole metaphor than would be the case otherwise, and, especially, of the relationship of the Christian to Christ. Christ is the Vine itself, which is there whether there are branches or not. The Christian is one whose life springs from Christ, as the branch springs from the stem and draws all its strength and nourishment from it.

F. G. ENGEL.

*Hawthorn,*
*South Australia.*

# Entre Nous.

### Crime and Punishment.

*Gaol Delivery*, by Mr. Mark Benney (Longmans ; 8s. 6d. net), is a remarkable book. It is written by an ex-burglar, with eight indictable offences on his Police record, with an experience of five prisons and one Borstal institution. He laments that he is the least trustworthy of the witnesses concerned in the making of his book. However, it is fourteen years since he committed a burglary, and perhaps his qualifications are not so unreliable after all.

The book is written in a direct and cultivated style, with a decided high-brow vocabulary. Indeed, I found it convenient to have an English dictionary beside me, with an occasional glance at a classical one. I had a faint idea what 'ambivalent' means. 'Provenance of pleasure' I managed to construe. But 'a picaresque reflection of patrician values' stumped me. I ought to have known 'recidivist' but I didn't. Neither did I know what 'a spilth of things' is. And I could not be quite sure of 'utilitarian Thebaids where hundreds of reluctant hermits could live.' I should be ashamed perhaps to make this confession. But I quote the phrases to indicate that an unusual intelligence is behind this book.

The evidence on which the book is based is mainly from ex-prisoners. Mr. Benney frankly admits that this kind of evidence is unreliable in many cases, but of the hundred people to whom the circular drawn up by the Howard League was sent most were Conscientious Objectors, and Mr. Benney places reliance on their witness. This may be accepted with reservations, but the reader will be disposed to accept more readily the author's own experience, for obviously he is an honest witness.

The main object of the book is to describe in detail the prison system as it exists and to make suggestions for its improvement. The author does not discuss at any length the idea of retribution, of sheer punishment. Nor does he say much definitely against the idea of prison as a deterrent. One understands this when one finds that crime to him is a social not a moral affair. But the whole book may be taken as a plea for one purpose, that of reform, or training for good citizenship. For this end the present prison system is unsuited. The picture of that system is black, not quite unrelieved, but only slightly relieved. He mentions amenities, such as classes for instruction, concerts, films, lectures, indoor games like table tennis. But there is generally a qualification. The officers come off badly—not too good governors, rather poor chaplains, but, strange to say, the one who has the blackest marks is the doctor.

This dark picture rather surprised me. For I had the opportunity of visiting, and inspecting, one of the big penal establishments at Peterhead, under the friendly auspices of the chief warder. It was Sunday, and my friend placed me at a point where I could see the prisoners leaving the church service. I also saw the dinner being prepared, and it seemed to me plain, well-cooked food. I saw the cell for solitary confinement (empty). I saw crowds of prisoners walking up and down the large open space like a playground. But the most interesting thing of all was the 'cell' of one of the prisoners, a young lawyer, convicted of embezzlement. It was a perfectly comfortable room, with (if I remember aright) a table-cloth on a table on which were photographs of the prisoner's relatives. On the wall was a hanging bookcase with several volumes from the library. All this is so grossly at variance with what I read here that I imagine there must be a catch. Is Peterhead the only home from home ? To realize how different is the picture drawn by Mr. Benney you will have to read him following the prisoner when he enters prison till he goes to bed, and hear his summing up as follows : 'the prison system is an immense system for dehumanizing and mechanizing individuals' ; or, again, 'the English prison . . . is admirably calculated to train rogues in the essentials of their calling.' Black as this picture is it ought to be studied carefully. Its subject is very much to the point. For since the War a crime wave is mounting steadily higher. In any case, Mr. Benney's object is humanitarian. And his book will make a supplement to the article in the October EXPOSITORY TIMES on 'Punishment—Retributive or Reformatory ?' by the Very Rev. J. S. MacArthur, D.D. F. J. RAE.

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### Not by Sir Francis Drake.

I see from the review of Mr. Ashley Sampson's *The Englishman's Religion* that here again the legend of Sir Francis Drake's prayer is carried on. A few years ago I met, I think in the Worcester Diocese, the author of the prayer, who somewhat ruefully told me its story. The point of it was that our technical society, while in some ways so matter-of-fact, sometimes gives its aid to the growth of a legend, with surprising results. From some words attributed to Drake, this clergyman wrote a short prayer for St. George's or some other national day, properly labelling it, 'from some words of.' He was asked to allow it to be printed for use elsewhere, and the borrower entitled it, 'A prayer of Sir Francis Drake.' He wrote to correct it. Then it kept reappearing—and he kept on pointing out the mistake. Then Field-Marshal Montgomery quoted it in a Broadcast. That meant that it was all over the world, and my informant acknowledged that he just gave up. So now he is always hearing and reading words which *he* strung together, as 'Drake's prayer.' He will be interested to find that the legend has now grown a little again : 'before Cadiz.'

JOHN FOSTER.

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